CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration



In This Issue—

An Assistant Pastor at \$200 Per Year -Bernard C. Clausen

The Habit of Church Going -Dean Willard L. Sperry

A Church Which Takes Up No Collections -James Elmer Russell

A Man and a Brook

-James I. Vance

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AUGUST, 1925 Vol. I No. 11

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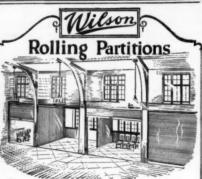
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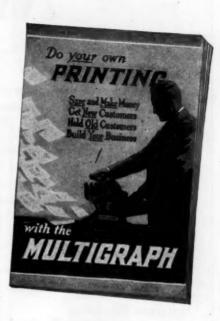
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1925

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The Editor's Drawer

When a minister is nearly to the end of his vacation he is alive with vision and ambition. Plans for the year's work have been taking definite shape and he is anxiously waiting the opportunity to be back at work, doing things.

Church Management is going to follow the church year pretty close and we are having the same experience. A year ago a half dozen men knew about Church Management. Since that time it has become one of the most talked about and the most quoted religious magazines in America. Hundreds of letters have told us of its value to ministers and church executives.

But the first year of any publication is more or less experimental. We soon learned our field. Then we began to try to cultivate it. To that end we have arranged for articles and features which are going to make this magazine of still greater value than it has been in the first issues.

September will see innovations which cannot help but create enthusiasm. We prophesy that "Dollar Tips" will bring an originality of useful methods. For months we have been working on plans for a "Layman's Book Shelf." This feature is going to help thousands of churches to find a new place for the best in religious literature. The editor has been in personal touch with the best writers of our kind of stuff and knows that he is going to have first pick of their work.

I have just had a note from the business manager lauding the article in this issue by Bernard C. Clausen. He says, "This is great stuff. Can we keep this quality up?" I have written this to answer his question. We can, we will. Church Management will be distinguished by its timeliness and quality in the year ahead.

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Manuscripts—The editor will be glad to consider articles which may be submitted for prospective publication.

Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



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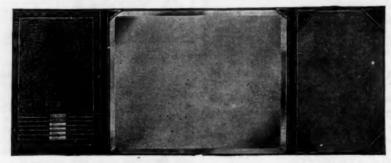
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NUMBER 11

CHURCH JACEMENT

AUGUST. 1925

A Journal of Homiletics and Parish Administration WILLIAM H. LEACH, Editor

An Assistant Pastor at \$200 Per Year

By Bernard C. Clausen

ELP WANTED:-A trained assistant pastor who has no ambitions to preach me out of my pulpit. One who will make calls, carry my messages, and always attempt to represent me at my best. One who will not stay in and read on stormy days, and will not embarrass me with unwise indiscretions. Prefer one who can be

in at least 100 places at once. Can pay no more than \$200 a year. Send outline of experience and recommendations to Rev. F. X. W., Doeville, New York.

Dear Friend W:-

I have seen your ad in your bewildered countenance and have heard it in the tired timbre of your voice. May I recommend someone who completely fulfills your requirements and whom I know to be capable of giving en-

tire satisfaction? He has proven to be a life-saver to me. I am forwarding his name to you with utmost confi-

I have employed him for the last five years, with ever increasing appreciation of his services. He has absolutely no overweening ambition for himself. and takes it to be his highest ministry to be a faithful assistant. He has never yet said one unkind or unwise word in the homes to which I have sent him. He has handled the most difficult human situations more skillfully than

I could have done with all the anguish tered. And in all these years, we have of a personal visit, and always with a peculiar knack which hides his own part in the matter and gives the credit to me. I have yet to receive a report which betrayed him as displaying those youthful defects in judgment with which willing assistants so frequently embarass their churches and their em-

Probably the most vital asset the pastor has is his personal contact with his parish. In this day of great parishes there is a danger that this contact may be lost. When such a time comes we feel for the pastor and also for the parish. Dr. Clausen has not forgotten to look to the means of keeping up that contact. And in doing it he calls to his aid the "assistant pastor."

ploying pastors. His energy seems to be unflagging. His faithfulness is absolute. He seems to take delight in overcoming obstacles, in plying through hard storms, in performing his duties without excuses or delay, and in rendering a complete report. His health has never failed him. Day after day, he has been consistently and uncomplainingly at work. My use of him seems limited only by my ability to devise new ways in which to put him to work. I have sent him to hundreds of places in one day, and he has not falnever paid him more than \$200 a year.

Of course, the fact of the matter is that he could not afford to live on what we pay him. He has a rich uncle who supports him in comfort and releases him for service to me. This arrangement can be continued if you care to avail yourself of his experience and his

> ability. His uncle's name is Sam. He himself is the postman!

> Some men use him for the drudgery of what they call Direct Mail Advertising. Behind this innocent title they build up great mechanisms of addressographs, dictographs, form letters, mailing lists and printed enclosures. I have no disposition to question the value of this type of general sales appeal. We use these values too, and without apology. But

we do not think we have exhausted mailing possibilities when we have done this. This technique utilizes the postman as a messenger boy. I have been proud of my success in employing him as an assistant pastor. This I take it is what you want. You do not need dodgers broadly distributed. You want somebody to do really intimate and personal things for you in your relationship with your parish. All that this involves is the use of hand-written personal messages, hand-addressed in your own penmanship, poor though it

A LETTER TO A NEW BABE

January 28, 1925.

Dear Barbara Jane:

I want to welcome you to our church and to our world. We have a little son who is just about your size and he will be starting Sunday school with you, we hope. If you always display such good judgment as you used when you selected your parents, I shall not be at all in doubt about your future!

Your pastor.

BERNARD C. CLAUSEN.

A LETTER TO A STUDENT

Dear George Mason:

"The Daily Orange" brought me the news that you were to be president of the Campus Y. M. C. A. Man, we are proud of that!

We want you to be so worthy of the honor that the University will respect our church for the kind of work you are doing. And if ever you need what we can give, call on us! Your pastor. Your pastor,

BERNARD C. CLAUSEN.

January 17, 1925.

These were personally written notes-not typewritten.

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p and tudies, n The oblems school. is for nport, uffalo, vill be ducted Ind.,

be, using your own personal stationery, with a really individual and personal greeting at the heart of each one. You may have forgotten how to write with a pen, in this typewriter age. Your fingers may retain skill only in the forming of your signature. You can soon regain the art, if you are patient. Try it.

For four years I have mailed to every member of our Sunday school at birthday time a personally addressed postal card, bearing an individual message on the address side, and a beautifully colored scripture motto on the other side. This has meant nearly 2,000 cards a year, an average of nearly 40 a week, but it has richly paid. The office secretary has kept from the Sunday school records, an accurate birthday calendar in a big diary book, so that the cards for any week could be written up in advance. These she has mailed for me each day in time to arrive on the appointed birthdays. When I went on my vacation, I took the birthday book with me, and mailed the cards every day from our summerplace; and whenever I am off on a speaking trip, I mail the cards from the place where I happen to be, instead of leaving them in a great bunch, to be coldly and officially mailed from the church office. It is surprising what an advantage this token of personal interest gives the cards, when people realize that I have not forgotten their birthdays, even in the midst of a busy tour.

On every card, I put some message which dares the victim of the birthday to come up to the pulpit after the services and let me extend a personal greeting next Sunday. I am assured of practically 100 per cent response from the contingent which has received cards during the past week. I have a chance to greet them in these small groups, after their names have been freshly called to my mind, and almost invariably as they came to thank me for their cards, I am able to call them by name and thus help fix them all clearly in my mind. No device I have ever adopted has served so efficiently to express my interest in the Sunday school, to give me a comparatively easy mastery over hundreds of names in a natural way, and to bind up the interest of our Sunday school people in the church, for they have been personally asked by me to attend at least that momentous Sunday which marks the beginning of a new year of age.

Every new baby born in our constituency, receives a letter of welcome from me. These notes are addressed to the new baby by name, and pasted to the letter stationery is an appropriate Golden Text card, which often serves (Continued on Page 520)

Concerning Three Ministers

By Richard Braunstein

HE church was crowded. The reason for the crowd was the new minister. Everybody wanted both to see and to hear him. Before beginning his sermon he made some introductory remarks, outlining his platform for the ensuing year. What he said can be summed up in the words: "Now that I am here let me do all I can for you." The members of the church were perfectly willing that he should. The new pastor immediately began to wear himself out. He became the willing slave of all the people and all the children of the people. He was elected superintendent of this and made chairman of that and president of the other. He was here and there and yon and places in between. The church never had such a good time doing nothing. Somehow the institution failed to prosper. The pastor felt signs of a break. It was inevitable to him that he was skidding. The officials showed signs of dissatisfaction and in the course of ten months let out hints that a change of pastors would be necessary. Soon the change was effected and the "willing slave" retired from the field of ministerial labors for rest and change-the last we heard of him he was still resting.

The new pastor addressed a large congregation-everybody was out to see the new broom. They seemed to be delighted with the way he swept things before him. He too had a platform. It was something like this: "Now that I am here, do all you can for me." Strange to say they did. They praised him on every hand. They told him what a fine preacher he was. They gave him two months vacation in summer and renovated the parsonage. When Christmas came they presented him with a handsome present. Those who took the church paper read with delight the reports he sent in about himself. Never did the church have such a good time, doing everything. Never did the interests of the kingdom suffer so much as during that incumbency. At the end of fifteen months clouds appeared on the horizon. Small clouds but clouds. Rumblings came from official quarters, It was evident that a storm was brewing and would break at almost any time at the slightest provocation. There was a chill in the atmosphere and the devotion of the people steadily grew colder. Came the day when the deluge descended. It cleared the air and gave opportunity for those who were disgruntled to declare themselves. It was

the old story of too much familiarity breeding contempt. The new toy had lost its appeal. The varnish had worn off. The pastor's resignation followed and he moved to a realm more congenial.

Once again a new minister faced the people. Of course there were many present. "The king is dead, long live the king." The new minister, like those whom he followed, also had a platform. It was not the preface to his sermon but the sermon-within thirty minutes. But it was a thirty-minute revelation of how a church should be conducted. Summing up that sermon one could phrase it: "Here is Jesus Christ, let us do all we can for him." And they did. "He must increase but we must decrease" was the slogan of that church thereafter. The church from that time began to make history. New chapters were added to the Acts of the Apostles. Nay, a new volume was written. The Acts of Jesus Through His Apostles. The church had the vision splendid and hitched the vision to the task. New members. Doubled attendance at the prayer meeting. A bigger and better Sunday school. A flourishing instead of a languishing missionary society. Improvements were made on property and the energetics of the kingdom received a new impetus. This was a great many years ago. The new minister is now the old minister. This tale holds its moral in the what has gone before. Pastors everywhere please ponder.

How I Prepare My Sermons

If I could preach like M. S. Rice
Or Hough, the soul Platonic;
Could I the multitude entice
With Stidger's notes symphonic;
If I could things of beauty sense
Through Maywood's eyes aesthetic;
Or marshal all the eloquence
Of Tucker's mind majestic;
I'd tune up all my fiddlestrings,
And vie with Yeoman, while he sings,
In notes almost pathetic.

But that delightful day ne'er came
To grace my humble station,
Lifting me up to heights of fame
And noble reputation.
I still plod on and do my best,
No matter what the summons,
Wondering ever with the rest
How I prepare my sermons.

—J. S. Steininger, in Michigan
Christian Advocate.

Christians are not perfect people. But they are people who are seeking the road to righteousness.

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Evangelist, Church Statesman, Internationalist

By R. B. Niese, Jr., Nashville, Tenn.

F the unsaved do not come to church take the church to the unsaved

That is just what the Reverend James I. Vance, D. D., pastor of the First Presbyterian church of Nashville, Tennessee, did last January for a period of several months and his ex-

periment was so successful that it will be an annual pre-easter affair in Nashville, certainly so long as Dr. Vance is pastor of this church.

Believing that the lost and the unchurched people would be attracted to a theater Dr. Vance determined as an experiment to hold his Sunday evening services in a local theater, put on an advertising and publicity campaign and attempt to reach the thousands who wander the streets on Sunday night. Dr. Vance knew how many persons patronized

the theaters on week days and because there are no Sunday shows in Nashville he "collected" on a psychology stunt. Of this we will have more to say later.

The First Presbyterian church stands on the busiest corner in the downtown

section. Department stores, furnishing houses, shops selling all kinds of merchandise, theaters, moving picture shows and billiard halls virtually surround the old historic church building which was erected half a century before the Civil War and which was used as a military hospital during that struggle between the North and the South.

It is a church with a large and influential constituency. The membership numbers 2,300, and among them are men and women who lead the city in its thought and activities. Some of Tennessee's greatest statesmen and scholars are listed on the church rolls. There are seventy-five men on the official board, and families in the congregation who are the sixth and seventh generation from the founders of the church. all of whom have been on the roll of the old church.

The building is Egyptian in architecture and decoration, the main auditorium seating 1,500. In the rear is a large four-story modern Sunday school plant and church house erected during the World War. The Sunday morning congregation ordinarily fills the church to overflowing and it is not an uncommon thing to turn great numbers away because of lack of space. The Sunday school is up-to-date in its methods, and under the able leadership of its officers has outgrown the spacious new

Of Dr. James I. Vance, one may truly say that the world is his parish. Not alone has his spiritual passion endeared him to church and his city but his brilliant mind has made him known to the entire church world. Intensely in earnest as he fights for the kingdom of God he has the very unique ability of causing his hearers and he is pictured as a newspaper writer sees him in his home city.

building. A committee is now studying how additional room may be obtained.

The annual budget of the church totals more than \$80,000 in actual receipts. Last year 196 new members were received, 106 of these coming in upon

co-workers to share that same spirit. Here

REV. JAMES I. VANCE, D. D.

confession of faith. During the past fifteen years, 2,000 new members have been received into this church.

The staff of assistants is not large considering the size of the congregation, Dr. Vance's plan being to enlist as many volunteer workers as possible. An assistant to the pastor, a secretary,

> and a hostess are the only paid workers on the staff. The men and women are organized into various groups for service.

One group upon which the pastor depends greatly is the Personal Workers, composed of fifty men who lunch together at the Church House every Wednesday, and make reports on individuals assigned them and to receive new assignments. The duty of these workers is to seek to bring their prospects to Christ and into church fellowship. Dr. Vance says there has been scarcely a

Sunday during the past two and one half years but what some one has united with the church as a result of the work of this consecrated group of men.

Among the women's organizations is a society called the Gleaners. This society owns a settlement house known

as Martha O'Bryan House, located in one of the neediest sections of Nashville. A few years ago the other Presbyterian churches of Nashville were invited to co-operate in the administration of the house, and the activities are now managed by a governing board made up of representatives from these churches. On the staff of Martha O'Bryan House are a head worker, a deaconess and a girls' worker. About 500 people pass through the house each week in the various clubs and classes, besides those who attend its concerts, moving picture shows, Sunday school, etc.

Dr. Vance is more than a minister of the Gospel. His activities are not only known in Nashville, but are recognized and pointed to with pride throughout the Southern Presbyterian church. He is a powerful preacher, a forceful man and a keen observer of human nature. He counts his friends by the thou-

He is one of those progressive preachers who appreciate the value of publicity and realize the need for a closer tie between the church and the great daily newspapers. He knows the value of preparing news stories for the great dailies in "news style" and unlike thousands of our ministers throughout the country who seem to experience great difficulty in getting news of their churches in the papers, he experiences no difficulty at all.

The newspaper men of Nashville are his friends. They will go out of their way to write something of his activities for the newspaper. When they want a local angle to some great news story they know that Dr. Vance is always ready and willing to contribute. He is a great reader and student. His library contains the very latest books from the presses. He is a brilliant conversationalist and is up-to-the-minute posted on current events.

Is it any wonder then that this great leader saw and grasped the opportunity to build up a great Sunday night service by what might be termed by some a sensational method. He saw an opportunity to capitalize on the psychology of folks and did it.

Just across Fifth Avenue from his church is the largest theater in Nashville, the Princess, with a seating capacity of about 2,500. The Crescent Amusement Co., operating this theater turned the building over to Dr. Vance for his Sunday night service, free of rent, and on January first the church moved its Sunday night service to the theater, closing the church and getting behind the pastor in his efforts.

The regular church quartet was supplemented by a vested chorus of fifty voices. A campaign of publicity was put on through display advertisements in the daily papers, bill boards, window cards, hand bills, auto tags, etc. Dr. Vance said the only thing he asked his publicity manager was to let everybody in Nashville know that a man named Vance was preaching every Sunday night in the Princess theater. The meetings were scheduled to run from January through Easter Sunday, April 12th, the announcement being made that they would then go back to the church.

The first night the theater was packed and hundreds were turned away, unable even to get standing room. This kept up virtually every Sunday night, one night the ushers estimated that more than a thousand persons were turned away. The sermons were evangelistic and decisions were sought at the close of every meeting. Thousands of cards were signed, and numbers have joined the various churches as the fruits of the meetings.

The non-church going element was

reached in a manner that surprised and gratified those in charge. Jews, Catholics, and non-church people were there in conspicuous numbers. A prominent business man pronounced it "the most democratic thing that had ever taken place in the state."

Another said: "The preacher has done more to sell himself to the common people of Nashville by these meetings than by his long years as pastor of the First church." On returning to the church, it was found that many followed Dr. Vance back from the Princess, and the church has been filled often to its capacity since the return.

Dr. Vance has many other activities. He is president of the executive committee of Foreign Missions of his church, whose offices occupy the fourth floor of his church rent free. He has

been for years on the executive committee of the Federal Council, and for one quadrennial was its chairman. His church generously yields his services for four or five brief evangelistic meetings in other churches each winter.

During the World War he was in charge of the war work of his church, and as Chairman of Protestant Relief in Europe for Southern Presbyterians raised the money to build a memorial church in France. He is now chairman of the Federal Council's Commission on Protestant Relief in Europe. Last summer he spent four months in Greece, Palestine, Syria and Russia, seeking to programize the future work of Near East Relief. His recommendations were approved on his return, and Near East Relief is proceeding on the lines laid down in his report.

Suggestion in Advertising

By B. O. B.

URIOSITY is a strong human instinct. The advertising man knows the value of "Keepin' 'em guessing." It is a wise minister who knows just how much to announce to create curiosity without giving the whole thing away in the announcement.

A friend of mine wanted to speak on the positive message of protestantism. He was neither of the Klan nor was he anti-Klan. But he wanted to get a message across which would show the constructive program which the Protestant church feels itself responsible for. Sentiment in the Klan issue was running high. If he announced a Klan talk he would get a crowd, But it would be a one-sided crowd, depending on which side his announcement showed that he was going to take.

So he tried to work out some scheme which would get people on the anxious seat without tying himself up one way or the other. This is how he went at it.

First he had an announcement printed regarding the service. It was on plain paper of not too good a quality and printed without heading or name showing authority. Here it is.

We believe that you are interested enough in the cause to pass these announcements on to friends of yours.

This meeting will not be publicly advertised.

Then he made out a mailing list of one hundred men. They were not all men of his congregation. Some were men whom he knew to be interested one way or the other in the Catholic-Protestant controversy. Some names were intentionally omitted from the list just so they would question why they were omitted. It would get them "guessing."

Then the announcements were mailed out in plain envelopes under two cent postage. With each one went five tickets. Here is the ticket.

"WE PROTESTANTS"

An address at the First Congregational Church
Victory and Mercer Streets
Sunday evening, Oct. 19, 1924
at 7:45 o'clock

He had not taken his own officials into his confidence in this service so they were helpless when questions were asked them. No announcements were sent women. He knew they would come to see just what they were not notified of. There was quite an under current of comment on the matter. Every time any one called the church on the matter he was told that the arrangements had been made by a committee but the names of those serving on the committee were not revealed.

I didn't hear the sermon so we can't comment on that. But that friend had a good crowd that night to give his message to. And it was the beginning of a winter of good evening congregations—something unusual for his church.

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The Habit of Church Going

By Dean Willard L. Sperry, Harvard Divinity School

In Harnack's History of Dogma there is an account of the steps by which, in the third and fourth centuries of our era, the naive usages of primitive Christianity passed over into the formal system of Catholic faith and practice. Various clear and intelligible causes for the change are enumerated, and then the list is concluded with a final item, "The sanctifying power of blind custom." Did Harnack write those last words with his tongue in his cheek? They are pat-

ently a confession of ignorance, made in a moment of whimsical humor. Their precise measure of deliberate irony cannot be estimated.

Every man, however learned, has a mental "glory-hole" to which he consigns the problematical residuum of his world. The history of the past, the life of the present, and the prophecy of the future are littered with facts which perversely refuse to be fit-

ted into our orderly systems and programmes. The study of man's formal accounts of his world is a familiar and necessary part of a liberal education. The major accredited systems of science and philosophy are always imposing and often apparently comprehensive. But this initial aspect of finality is deceptive and, if we would know the whole truth about a thinker or a school of thought, we must discover the Vale of Hinnom outside the four walls of decent order, where the scholar furtively disposes of the intractable and insoluble margins of his concern. This place of the waste facts is always there, and in the long record of human thought its worm dieth not and its fire is not quenched.

Good conscience in the matter of these intractable facts is essential. When the Maccabees re-occupied Jerusalem after the temple had been desecratd by Antiochus Epiphanes, they collected the scattered stones of the altar and laid them aside in a convenient place until a prophet should come to give utterance concerning them. Charles Darwin tells us that he was more scrupulous in observing the facts which did not fit his theories, than in collecting those which did fit, and that any success which he may have had as a speculative thinker he owed to that habit of mind. Such jealousy and candor are the exception. Most men are more hasty and less scrupulous in their intellectual processes, and the

secret of their deceptively tidy systems of faith and conduct is to be found, not in the system itself, but in the convenient presence and ample dimensions of the glory-hole which conceals the stubborn odds and ends of things. A system to be fairly appraised, must be judged quite as strictly by the facts which it has been compelled to discard, as by the facts which it has been able to utilize.

The generic notation of this area of uncertainty is always "X." Specifical-

We take this article on church going from a book by Dean Sperry entitled "Reality In Worship" to be published by The Macmillan Company in their fall lists. It is concerned with the part which habit plays in our religious worship, treating both its good and its evil phases. It will be of interest to our readers who observe and think.

ly we know it as fate, chance, providence, heredity, environment, the instincts, the unconscious, radio activity, and the like. The intellectual commerce of the world depends upon a system of credit between thinkers. We draw our theories of nature and history payable to these unknowns and for the most part their signatures are honored. But we do well to realize that such notations are arbitrary, and that whenever the cashier in the bank of realism chooses to challenge the endorsement, satisfactory identification is difficult.

Harnack has used one of these terms in his reconstruction of the early history of the church-"custom," habit. We may be grateful to him that he had the candor to include this factor in his list of the causes which led to the Catholic usage. The solemnity of that ponderous phrase, "the sanctifying power of blind custom," satisfies us that the scholar is a man of like humor and ignorance with ourselves. And vet this particular admission of ignorance is the pass-key which lets us into three-quarters of all life, even though it fails to explain what it discovers. Why did the church of the third century do thus and so? All we can say is, that, for reasons which are now inaccessible and perhaps unintelligible to us, the church had settled into the habit of doing things in such a way. Habit explains all and nothing.

In centuries to come historians will

look back with curious interest upon our church practice. They will try to discover why we did what we did as we did. In the end their scholarly reconstruction of our usage will concede the power of custom. They will observe what Harnack has observed, what any honest man observes, that many if not most of man's ways can be immediately referred to habit. They will also observe that there is no realm of human interest and activity in which habit is stronger and more definitive

than in this concern of religion.

Hoffding, in one of his books, tells of a Danish Protestant church in which the worshipers, passing down the aisle, always turned and bowed towards a blank white space on the side wall. No valid reason for this practice could be given, save that it was the custom of the local church-goers to bow in that direction. No other and better reason was forthcoming until a

thorough restoration of the interior of the fabric discovered beneath the whitewash on the walls a pre-Reformation mural painting of the Virgin Mary. The Catholic custom of obeisance to the Virgin had survived three hundred years of obliterating Protestant whitewash. So strong are the habits by which religion fortifies itself in history.

Churches, then, are peopled for the most part by persons who have the habit of church going and who do not question that habit too often or examine it too closely. Any discussion of what happens at church or what is intended to happen must make its peace with this premise. For Half-Rome church going is a convention accepted as such. One does it because it is done, or because one grew up to it, or because one's fathers did it. For the other Half-Rome church going is a discarded habit, and what was once the daring unconventionality of staying away from church has become in turn a new custom. Sunday mornings on the state highway are now as conventional as Sunday mornings in church. If spontaneity and originality are wanting in the latter, they are equally wanting on the former. Habit is our common master.

The habitual church goer, then, arrives at church on Sunday morning in time to open his psalter and to join in the affirmation, "I was glad when they said unto me, Let us go into the house

of the Lord," or, "I went with the multitude to the house of God." If he is in a critical mood he may be conscious of a slight insincerity in his use of these familiar words. There is about them an element of overstatement calling for some mental reservation on his part. But he finds credible and congenial realism in the gospel for the day, "And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day." There was no straining after any self-conscious sincerity in that practice.

Report has it that when Professor Shaler came to Harvard as a teacher many years ago, he decided that he would go to chapel every morning. He ordered his working day accordingly and lived by that decision. In later years he used to say that the question of staying away from chapel no longer arose, and that to raise that question and to solve it afresh each new morning would involve more effort and more readjustment of his day than it was worth. Harnack might find in Professor Shaler's usage merely "the sanctifying power of blind custom." Professor Shaler himself found something else. He found economy of effort and margins of strength.

.That is what strikes us when we compare the man who lives by habit with the man who has no habits because he is an avowed antinomian. Whatever else be true of the man of habit, he is the more efficient of the two. He gets more done in a working day. While there is about the life of the rebel an unnecessary laboriousness. His unwillingness to slip into second nature on the hills, his determination to strain the machine in the high gear of a tense self-consciousness is costly. What is even more to the point, the antinomian in struggling to recover first principles becomes preoccupied with the past, his own past and that of the race. He sounds a retreat and not an advance, whereas the man of habitual practice, accepting first principles, gets on to the next thing. Habit presupposes the past that it may point us forward into life. The reason for this prophetic note in habit is reasonably clear. Habit disposes of the necessary processes of every day without exhausting a man. It leaves him an unspent margin of attention and energy to devote to the

A virgin continent needs free capital which may be invested to open it up and to develop its natural resources. A new industry calls for free capital to put it on its feet. A society which exhausts its resources in conducting its immediate business is a stagnant so-

ciety. Precisely the same holds true of man's scientific, artistic, and religious endeavors. They demand a free margin of mental and moral capital to sustain them. And there is an intimate and necessary connection between habit and margins of energy. Darwin's profound originality and revolutionary discoveries were rooted in the soil of one of the most methodical lives of the last century. The very brilliance of his mind was achieved out of the dullness of his days. Chesterton had this fact in mind when he said of one of his heroes, that he knew what all romantics know, that adventures always happen on dull days.

When the disciples were sent out on their first preaching mission they went with nothing for their journey, neither staff, nor scrip, nor bread, nor money. The undisciplined nature always makes its initial adventure into the world in

What To Do in August

A Department of Reminders

Everything which we see with the material eye was first seen by spiritual eyes. Some one was dreaming and planning before the rest of us saw the accomplishment. Everything which is accomplished in church activity was first accomplished in the mind of some man or woman.

"Back of the dream, the dreamer, Who is making the dream come true."

August is the planning time of the minister. All his plans for the new year are maturing in his head. He is seeing them (in vision) being put across. Don't forget that it is the minister, who sees things in August, who is doing things in December and January.

Labor Day has been neglected by many ministers because it is so near the vacation period. It is considered as being one of the most difficult Sundays in the year to get a good sized congregation. It get a good sized congregation. is possible, however, for men here and there to take advantage of the Sunday just before for the preaching of sermons with a social message. One minister, we know, who has done this for years. The fact that so few churches feature that Sunday has made it possible for him to get good newspaper space for a report of his Sunday service. People have grown to consider his Labor Day sermon as a civic event. It is worth trying.

There will come to your town strangers very soon in the character of school teachers. Many churches find it a pleasing feature to hold a reception for the public school teachers. Think of this for early in September.

precisely this experimental nakedness. But the ultimate mission of disciplined character is after another fashion. In his final charge to the disciples Jesus said, "Now, he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." The superficial inconsistency of the gospel injunctions vanishes when one understands the double character of his own advance into life. First, a man must meet and master the stubborn actualities of life with nothing but his primal needs to move him and his native instincts to guide him. Life at such a stage means pre-occupation with the problem of getting the few necessities together. Probably no one has truly lived who does not know what the mastery of these secrets means. It is not alone the matter of learning to walk and to feed oneself and to dress. It is learning what food costs, what clothing and shelter cost and always must cost the race, what peace, even the poorest peace, costs as mere cessation from

Then, having learned these lessons, the character which has habituated itself to the essential motions of life turns to contemplate the unsolved riddles of the universe, the unachieved and unconquered Utopias of human happiness. The habitual act may lose at times its first full meaning and value for us. We may forget the bloody sweat of the race or our own painful discipline which was its price. But, nevertheless, in some very real measure custom sets us free. If a man is primarily concerned with the world's future, its undiscovered secrets and possibilities, he must be able to take some of its actualities for granted. He must accept, as the gospels indicate, the habit of the scrip and the staff and the cloak. What we call habit's second nature, then, is not so much the loss of an original nature as the chance of a fuller and larger nature.

This, perhaps, was what a wise old minister down on Cape Cod meant, when he dropped the chance remark, "I don't think any man can be a good Christian unless he has a little leisure." If art had its brave beginnings in the majestic idleness of that far off primitive man who painted with red ochre that reindeer upon the walls of his cave at Altamira in Spain, so religions had its origins with men who, at the end of the day's habitual hunting, herding, and harvesting, still had an unspent power of attention to turn in fear and hope upon the setting sun, the stars, the flickering flames of the fire.

This is supremely true, as the old minister suggested, of the Christian religion. Nothing is so characteristic

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Using the Multigraph

By David E. Adams, Ware, Mass.

N many churches today one of the serious problems is to do a sufficient amount of advertising and circularizing within the means usually available for such purposes. Printing is expensive, and disproportionately so in the case of the small church whose mailing list is not over two or three hundred. Many ministers try to meet the situation by owning and using one of the various stencil machines now on

the market at a moderate price. This type of device has several disadvantages, especially in the hands of an unskilled operator. It is exceedingly difficult to make corrections once a stencil is cut. A single error usually necessitates doing the job over. This increases the expense of materials, which are costly anyhow. Special absorbent paper must be used, which is expensive. Successive copies taken from the same stencil are less and less sharp and legible. One is limited to the type-form of the typewriter on which he cuts the stencil.

But there is a machine on the market called the multigraph.

The writer has no commercial interest in this machine, and receives no commissions on sales where he has recommended it. He commends it solely because, after using nearly all the other duplicating devices on the market, he has found it the only one that fully meets the demands of church work in an economical way.

This machine, instead of using stencils, uses metal type. The type is set semi-automatically, a line at a time. Each line is slipped into a slot in a revolving drum. From this drum the printing is done by passing sheets or cards through rollers. The type is automatically inked either by a broad ribbon like a typewriter ribbon, or by ink rolls attached to the machine. Once the type is set, a proof can be taken, revisions and corrections noted, and any line needing changes can be pulled out separately, and quickly corrected with no waste of time or material. The expense, after the first cost, is small. The writer's machine does from five to ten thousand impressions a year at a cost for ribbons and ink of less than five dollars. The machine will print on any paper that will take ink-cheap coated book paper, bond, linen, cards, anything that a printer could use, and the stock can be secured in broken lots and remnants from paper mills and stationers for almost nothing. Inasmuch as every impression is from freshly inked metal type, all are alike, the thousandth copy is just as sharp and good as the tenth. Various forms of type are available—the writer chose a distinctive type-face called "elite gothic," which gives the church announcements a distinctive appearance different from any other printed mat-

When a church sets out to do its own printing it faces two mighty good aids. One is the mimeograph, the other the multigraph. They are quite different in construction and there is some difference in the cost. We are presented an article on each—without editorial cutting. Both of the writers are enthusiasts for his particular type of machine. At first we thought we would edit out the enthusiasm. But now we have decided to give them full opportunity to present their choice. This month we have the multigraph—next month, the mimeograph.

ter received by the church constituency. Thousands of cuts may be purchased at small price to be used on the machine for all occasions. Special sets of display type may be obtained, making possible the effective printing of hand-bills and display announcements.

The operation of the machine is so simple that any intelligent person can master it in a few hours. The type must, of course, be distributed after use, but this also is semi-automatic and can be done very rapidly, or entrusted to a bright boy or girl. The time required in using the machine is a little longer than that required by the stencil machines if one makes no mistakes. But the quality of the work is so much better, its appearance so much more satisfactory, and the variety possible so much wider. that one is amply repaid for the time spent.

The first cost of the machine—nearly two hundred dollars completely equipped—seems large. But the operating expense is so small, and the machine so exceedingly durable, that it really is less costly over a period of years, than are the other types. The writer owns the machine himself, and makes his contribution to the work of his church in the form of printing and idd the me. My did did the me. The method of the operation of the operation of the machine of the operation of the machine—and idd did the method of the operation of

advertising. In the recent period of drastic economy necessitated by the loss of the church plant, the machine has been of the utmost service, even the weekly calendar being prepared upon it. A local paper mill donates the stock, and the operating expense for this purpose, aside from time, does not exceed five cents weekly! There are certain advantages in owning, or at least controlling and supervising the

use of the machine. It must be kept clean and oiled, and the type must be kept in order. A machine to which numerous people have access is not always well cared for.

Finally, the multigraph does work distinctly comparable to the printing press, work which people receive gladly and read without difficulty. It is possible to make artistic arrangement of announcements. Cuts are available. And recently it has become possible at very low rates to have letters composed by machine at one of the company's offices, and sent out ready to clamp to one's own printer for use, thus saving

even the time of typesetting. The small church can purchase any of the numerous syndicate calendars now on the market, fill the blank pages with local announcements, and present a very satisfactory circular which can be mailed at second-class rates. The multigraph is an excellent investment for the church or minister, where advertising must be done on a limited appropriation.

It is unfortunate that, in this great industrial America of ours, when a wealthy man gives away money, he usually gives it, with the best intentions in the world, for the propagation of some idea he acquired when he was a boy. He has been too busy making money, in his maturer years, to get many new ideas.—Henry Edward Tralle in Psychology of Leadership.

"Many of the brethren will feel as did the writer, no more magazines for me. For is not my table overloaded, my time overtaxed, and my purse being robbed? And yet Church Management is almost irresistible. It gripped me from the first moment . . In Church Management the busy pastor will find helpful discussions and suggestions that will enable him to meet many a critical situation."—From a review in Presbyterian Messenger, Dubuque, Juwa.

The Habit of Church Going

Continued from Page (508)

of the gospels as their preoccupation with man's marginal righteousness. The Sermon on the Mount presupposes the habitual righteousness required and expected by the Law. That is its point of departure. Its real interest is in a righteousness which exceeds the righteousness of the scribes and Pharisees. Jesus' whole attitude toward the Law is, in one sense of the word, conventional. He does not repudiate it. He does not propose to dismiss it. He seems to regard it as a way of life which ought to leave men with a marginal capacity for spiritual experience and endeavor, and his major interest is in the evocation and expression of this over-plus in the soul which a settled habit of religion had yielded.

We never cease our efforts to reconstruct from the historical sources with the aid of a sympathetic imagination, the probable person and character of Jesus. It is much the fashion to suggest a very informal and unconventional man, a mild version of the modern self-conscious rebel against the existing order. His death as a traitor to the state and a heretic in the church give plausibility to this reconstruction. But the longer we work at the canvas the more baffling the subject becomes. One who knows something of this discipline in Christian thinking says, "There is only one thing certain about Jesus; if he were to walk into this room at this moment he would be an entirely different man from the man you and I think him to have been."

Certainly the intervening centuries have run true to that first form. The prophets, reformers, and pioneers have been drawn uniformly from the company of habitual religionists. Church history will find it difficult to discover to us a single outstanding leader who got Christianity appreciably forward by the introduction of mere novelty. It is with religion as it is with all the arts, originality which is the pearl of great price always matures out of conventionality not out of novelty. If a man hungers for bread or loves a woman, says a critic, poetry can express him. But if he falls in love with the bumpers of a railway carriage poetry cannot express him. All art presupposes a more or less conventional body of idea, and an equally conventional pattern. Art cannot utilize unconventional ideas in patternless form. Wouldbe artists may attempt this, but the result is not art as we understand it.

So it is with religion. Habit in religion is simply the working definition, experimentally established, of the general substance and pattern of the spiritual life. In the severe sense of the word there is no such person as a religious innovator, for novelty and religion have no necessary affinity. A novel service of worship usually succeeds only in defeating its own ends because of its mild, but patent irreligion.

Not that every habitual act issues in originality, but only that at habit's best originality is habit's yield. It is with habit's best and not its least that we are here concerned. Habit is, indeed, a high road which finally forks, and one of its forks undoubtedly leads down to a mechanical and unthinking life which may end on a mere treadmill. Many persons travel this low road to this dull end. But their numbers should not blind us to the existence of a high road which leads by originality to larger truth and liberty. To refuse to travel this highway of habit because at the fork of the road the descent is easy along the low road, or to refuse habit altogether in preference for some gratuitous hard-going in discredited ways of life, is, to miss the meaning of the plain yield of stern racial experience.

The deliberate choice of the high road, however, and persistence on the high road demand the occasional recovery of a full self consciousness in the practice of the habitual act. To be permanently serviceable a habit must be mindful from time to time both of the country from which it came out and of the country to which it goes. God may become the habit of the devout mind, but so long as the mind realizes that God is the object of its devotion, such a habit is one of the ways to perfect freedom. Habit becomes a creeping paralysis of the spirit only when it forgets its occasion and its purpose.

This apologia for the habitual church-goer is appropriate in this connection for one plain reason. There are many persons outside all churches who today dismiss churches as rather futile institutions. We cannot forget William James' statement that personal religion is the primordial thing and that churches, once established, live at second hand upon tradition. At their worst this charge is true of churches. But it is fairer to say that the average church usage is not so much a second hand affair as a thing of second nature. Of the secondary character of the life of the church when compared with the primary experience of the individual there is no doubt. But this whole "secondary" nature of the church cannot be dismissed with a wave of the hand. The bulk of every day's tasks and duties have this secondary quality. Very little of the day's work is primary in that its full value and meaning are constantly and intimately realized. We may call all life which falls short of such realization second-hand. Is it not truer to call it second-nature? Institutions are society's second nature. The church is religion's second nature. But no institution, least of all the church, will concede that what is second nature is by virtue of this secondary quality thereby permanently divorced from reality. Very few of us are in a position to know the truth of anything until we have so possessed it that it has become second nature to us. The truth and worth of religion are no exception to this rule.

The man who cares more for religion than he cares for churches as such, and he is every right minded man, would welcome gladly any prospect of spiritual deliverance from a quarter other than that of institutionalism. Institutionalism when it is only a preoccupation with social machinery is an unmitigated curse. The church form of this plague is ecclesiasticism. Our litany will certainly pray that the good Lord will save us from ecclesiasticism. But so long as there is religion in the world there will be churches of some sort. Human nature would have to be remade and human history thus far would go for nothing if religion could flourish without churches. The religion of tomorrow may devise churches quite other than those with which we are familiar. The churches of tomorrow may be organizing today in the caves of Adullam. Yet unless the whole structure and procedure of society is radically altered the only thing that will be the death of churches is the death of all personal religion.

What is absolutely necessary and vital is that habitual church-goers should not forget the spiritual ends which are served by these institutional forms of religion's second nature. Of those ends the first and last is the organization and conduct of public worship. All over the world today men are trying to re-think the meaning and intention of public worship. This is the most hopeful single sign on the religious horizon. Without relinquishing the habits of conventional church usage men are searching these habits to make them yield their fruitage of originality. One is inclined to think that for the next few years theological discussions and programmes for the social gospel are to yield precedence to a preoccupation with the problem of worship. Men are coming fairly up to this central problem of the Christian institution, and are scrutinizing their own words and deeds in this connection as they have not done for many years. They are asking, Why are we here in church about these offices of worship? What do our rituals and our symbols and our sacraments intend? Such questions are sure signs of habit's coming of age upon its own high road.

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A Church Which Takes Up No Collections

By James Elmer Russell, Binghamton, N. Y.

R OR the past five or six years the almost universal custom of taking up collections has been given up in the Methodist Church of Waverly, New York. This does not mean that large endowments or the gifts of some two or three rich men are supporting the church. It means that another method of church finance has worked so well that not only have all suppers, entertainments and bazaars for moneymaking purposes been given up, but the use of collection plates has

The other day I sat in the study of the Rev. George S. Connell who was the Waverly pastor when this revolutionary change in church finances was introduced. His work in Waverly was so outstanding that he has been made district superintendent of the Binghamton district of the Wyoming Conference.

also been discontinued.

As I talked with Mr. Connell 4.— I realized that however many other forces had been at work in

Waverly he was the dynamic force that had put the new plan into operation. Without his vision, enthusiasm, strength, determination, and faith in God, the Methodist Church in Waverly would never have been conspicuous in the realm of church finance.

When the late Dr. James A. Hensey, then the superintendent of the Binghamton district, asked Mr. Connell, some twelve years, to take charge of the Waverly Church he told him he was sending him to a hard field. It was a hard field. The congregation was seriously divided. The church edifice was not only out of date, but it was actually in such a tumble-down condition that many were afraid to enter its doors. Some years before the steeple had been removed because of its dangerous condition but the ceiling of the church and the heavy slate roof were a real menace. The perils were well enough understood, and had been endured simply because there was no way visible of getting the funds to make the repairs. In fact it was only by dint of much begging, together with all of the suppers and bazaars and rummage sales which the community would support, that the bare operating expenses of the church were met.

What should the new pastor do? This is what he did according to a writer in the Christian Advocate, "When Mr. Connell came to Waverly

he did not plan a few striking and dazzling feats, but settled down to accomplish the task that presented itself whether it would take a few years or many."

The financial methods of the Wesley Chapel, Cincinnati, had long appealed to Mr. Connell. He had also become familiar with what had happened in the Methodist Church of Geneva, N. Y., where Rev. Ralph S. Cushman, D. D., had introduced the storehouse plan

Possibly this article is prophetic. There may be a better way—more scriptural and more sane—than the passing of collection plates at every service. Personally we think that there is a value in the passing of the plates and the consecration of the offering but this plan seems to have gotten results way beyond the weekly offering plan. This is one of our summer looking ahead articles.

which had worked so well at Wesley Chapel. Finally he resolved to introduce the storehouse plan of tithing at Waverly.

After a month's campaign of education on March 11, 1917, he presented his surprised congregation with the following Storehouse Covenant which had been worked out in the experience of Wesley Chapel:

"Storehouse Covenant

"We, the undersigned members of the parish of the Methodist Episcopal Church of Waverly, N. Y., in the presence of God, do covenant as follows:

"1. In loving loyalty to our Lord and as an acknowledgment of his ownership, we covenant to pay the tithe of our income for the purpose of maintaining and extending the Kingdom of God.

"2. We do covenant with ourselves and with our God that we will bring the Lord's portion, the full tenth of our income, into the storehouse, that, as he has commanded, "There may be meat in mine house' for the building of the Kingdom of God.

"3. We agree that this money shall be cared for by the treasurer of the Tithers' Association and divided at the discretion of the executive committee and the pastor, proportionately between the support of the gospel, the various benevolent enterprises of the Church, and other work of the Kingdom, as

shall be agreed upon by the associa-

"4. We further agree in that liberty which is in Christ, in case of unusual tithe or special divine leading any individual shall deem it necessary that he shall direct the division of his tenth that he may be permitted to do so by written order to the treasurer, a full record of such transaction to be kept in the books of the association.

"5. We further agree that having entered into this covenant we will not be under obligation to sign any additional subscription or pledge for any church work or benevolence. Our dues to any of the authorized church organizations to which we may belong will be paid by the treasurer of the Tithers' Association out of the tithe money on written orders approved by the executive committee. But in case we make additional contributions 'according as the Lord has prospered' us

they will be regarded as free-will or thank offerings.

"6. That for any matters not herein provided the executive committee and the pastor are empowered to act in the best interests of the church and the Kingdom."

The pastor had taken care to see to it that a number had agreed to endorse the new plan before it was publicly presented. In fact on the Friday night preceding ten key men had met at the parsonage and after thorough discussion all ten had agreed to lead in the signing of the Covenant on Sunday morning.

"So eager were they," as Mr. Connell says in the notes for his stereopticon lecture on "The Waverly Church and Its Program," "on that eventful Sunday that all ten reached the altar before the invitation had been fully stated. The first to arrive was the tallest and with longest stride. Though not a member of the church he spoke out in manly fashion, saying, 'I want to go in on that. It is the right thing to do and I believe in it with all my heart and want to be a part of it'."

As may be imagined the effect was electric, and by the end of the day 105 had signed up as storehouse tithers. Within a month the number of signers had increased to 145.

So it came about that when the Quarterly Conference met April 6,

1917, the following resolution was Average contributionadopted:

"Resolved, that after the Tithers' Association shall have reached a membership of 250-

"1. All other methods than the duplex envelopes, free-will offerings and tithers' envelopes be abandoned, all of the organizations of the church thus discontinuing suppers, entertainments, sales, bazaars, etc., for money-making purposes.

412. -*:3. -

"4. Plate collections to be dispensed with in all regular preaching services, in regular meetings of the Sunday school, Epworth League, and Junior League. (It is the aim to enlist our young people in the Tithers' Association instead of teaching them to give by the penny collection method)."

It was further decided that in place of passing the plates that there should be a chest in the vestibule of the church with three compartments, one for duplex envelopes, one for tithers' envelopes, and one for free-will offerings. When this plan was put into operation, soon after, a permanent invitation to contribute was placed on the weekly bulletin of the church.

Doubtless many churches where stewardship on the storehouse plan has been adopted may feel that there should be a public offering at each service as a part of the worship, but whatever may be said on the other side the Waverly method was a challenge to the faith of the church and has had an abundant measure of success.

Over the chest in the vestibule is, as Mr. Connell says, "that wonderful face of Christ painted by Hoffman for his wife and in which not only the eyes but the face is turned toward you in every part of the vestibule." Over this picture are the words, 'Bring ye the whole tithe into the storehouse' and underneath these Old Testament words, the words of Jesus:

"And Jesus sat over against the treasury and beheld how the people cast money into the treasury."

Within three years an astonishing advance in giving appeared in the Waverly Church. Previous to the Storehouse Movement the facts were as

Contributors	250
Total budget\$5	,000.00
Average contribution—	
Per year	20.00
Don mark	001/

Per week .38 1/2 Per day _____ .05 1/2

The third year of the operation of, the storehouse these were the facts: Contributors, storehouse and

duplex envelopes _____

Per	year	_	_	-	-	_	-		-	_	-	_	-	-	-	_	_	37.50
Per	week	_	_	_	_	_	_	_	_	_	_	_		-	_	_	_	.72
Per	day	_	_	_	_	_	_	_	-	_	_		_	_	_	_	_	.10

Of the total amount contributed in the third year the 300 storehouse tithers contributed more than \$12,000, many of them being children at that.

In fact the Storehouse Movement lifted the contribution from \$5,000 to \$9,000 the first year, to \$13,000 the second, and to \$20,000 by the end of the third year. The increase above the \$15,000 previously mentioned was due to special contributions for the recreational equipment of the new church.

For encouraged by the new hilarity in giving, a church building enterprise had been launched. A splendid new church and parsonage were built including as a part of the church a recreational center known as "The Hub."

Before our interview closed Mr. Connell called my attention to the advantages of the Storehouse Plan as he has seen it in operation:

"1. Simplicity. Accounts kept only by number (that no one knows how

much anyone else's tithe amounts to, unless personally told.) Bookkeeping reduced to a minimum. No soliciting or collecting.

"2. Equity. Payment as prospered. All on equal footing, amount of contributions being unknown. Bossism ob-

"3. Democracy. All policies determined in open meeting. Executive committee to do bidding of association.

"4. Convenience. Multiplicity of demands met by organized methods. Wisest distribution of tithe. Unworthy causes avoided.

"5. Co-operation. All, instead of few contributors. United interest. Larger program easily possible.

"6. Education. Enlargement of vision. Modification of judgment. Sharing of wisdom.

"7. Fellowship. Misunderstandings cleared. Mutual esteem developed. Unequaled provision for fellowship.

"8. Efficiency. Business-like, appealing to business men. Substitution of direct for indirect methods. Inviting respect."

The Country Church

I stand in the fields Where the wide earth yields, Her bounties of fruit and grain; Where the furrows turn

Till the plowshares burn As they come round and round again: Where the workers pray With their tools all day In sunshine and shadow and rain.

And I bid them tell Of the crops they sell

And speak of the work they have done;

I speed every man In his hope and plan And follow his day with the sun; The grasses and trees, The birds and the bees

And out of it all As the seasons fall I build my great temple alway; point to the skies,

I know and I feel ev'ry one.

But my footstone lies In the commonplace work of the day; For I preach the worth

Of the native earth-To love and to work is to pray. -L. H. Bailey.

Ill-humor is a deadly poison that interferes with digestion and clogs rea-son.—Henry E. Tralle.

I have emerged from "Putting It Across." Why cannot we have a course based on that material in every seminary in the land? And a Leach in the chair to teach it?

Having no influence with seminaries and no reserve supply of Leaches, I must work out my mood some other I have it. I shall tell every minister I know about the book.

Sincerely, Bernard C. Clausen, Total regular contributions __ \$15,000.00 First Baptist Church, Syracuse, N.Y.

Benjamin Franklin's Advice For Raising Funds

He then desired I would give him my advice. "That I will readily do," said I; "and, in the first place, I advise you to apply to all those who you know will give something; next those who you are uncertain whether they will give anything or not, and the list of those who have show them given; and lastly, do not neglect those who you are sure will give nothing; for in some of them you may be mis-taken." He laughed and thanked me, and said he would take my advice. He did so, for he asked of everybody; and he obtained a much larger sum than he expected, with which he erected the capacious and elegant meeting-house that stands in Arch street.

Out in the Fields With God

The little cares that fretted me, I lost them yesterday, Among the fields above the sea, Among the winds at play, Among the lowing of the herds, The rustling of the trees, Among the singing of the birds, The humming of the bees.

The foolish fears of what might happen

I cast them all away Among the clover-scented grass, Among the new-mown hay, Among the husking of the corn,

Where drowsy poppies nod, Where ill thoughts die and good are born-

Out in the fields with God.

-Elizabeth Barrett Browning.

"How true the article 'The Minister as a Job Seeker' is. Church Manage-ment is getting better right along. You hit the right note. It is a magazine for growing men."—V. P. Backora, Cleveland, Ohio.

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The Editorial Page

The Eyes of Youth

THE eyes of youth are on the church. I wonder what they see. Youth is less compromising with indifference; less tolerant toward hypocrisy than maturity. Maturity may know better how to get along with folks but youth is the better judge of sincerity to purpose. What do the eyes of youth see as they look at our very much distressed church of 1925.

Well here is evidence of what those eyes see. Here is what one young man saw and reported through the pages of The Congregationalist.

"I'm telling you that if you pass this resolution, you will lose a lot of support—and that means a lot of money, too!" Where were these words heard? In a meeting of a political committee? No. They were spoken in a recent meeting of representatives from the churches of a great Eastern city. The resolution referred to was a statement approving in a general way the youth movements working for the abolition of war.

Another gentleman spoke thus: "We need to be very careful about matters of this kind. You know some of us very nearly got into trouble about the Child Labor Amendment a short time ago."

And here is what those eyes see according to a communication in another denominational paper:

DECLARATION

We, the students of Cumberland College, having classes under Doctor E. E. Wood, and knowing that he is being wrongfully accused of presenting unchristian theories to his classes, take this method of correcting a deplorable mistake.

Doctor Wood is an upright, Christian gentleman, and has neither said nor done anything to disturb our faith in God, the Creator and Supreme Ruler of the universe; but on the contrary, he has made the works of God more real and has given us a finer conception of Christ and a more vivid realization of Christian ideals.

We take this opportunity to declare that all contrary reports are utterly false, and have no just grounds for publication. Furthermore we wish to say that we believe in Doctor Wood, that we love him, and if everybody knew him as we do, they would also love him and stop their persecution.

Do these need further interpretation. The first is a pretty good indication that the youth sees a church which, while posing as loyal to Christ, is still more loyal to its own security. It certainly is not trying to live in the spirit of him who said, "He that is willing to lose his life for my sake shall find it." You and I might tolerate this hyprocrisy but youth does not care to.

The second is a good indication that youth is basing its interpretation of Christianity upon character and life rather than on doctrine. The writer doesn't know a thing about the case in question. But he does know this. The persecution of men who are righteous and zealous in the cause of the Kingdom, because of doctrinal heresy, is going to place a load on the church which may sink her. You can trust youth to judge the sincerity and consecration of a teacher. If the impression is given them of a church persecuting a righteous man it will take more than a natural life time to remove the prejudice in their hearts.

I wonder if the eyes of youth see rightly. Have these selections been wisely chosen? Are the two great sins of the modern church the love of security and intolerance? As I write I think that youth has made its point.

Applauding the Sermon

DOESN'T it feel fine to have some one step up to you after a church service and say, "I tell you that sermon was an inspiration? Most of us are human enough to know that it does, though we may not be frank enough to admit it. But when we get to thinking it over it doesn't seem to mean as much. We doubt if this applause is really all that it seemed to be.

We find that often times the kind words come from those who have not grasped the real significance of the sermon. They believe in being loyal to their church and its minister and that loyalty prompts them to the courtesy of always saying a good word for the sermon. They feel better when they have performed this duty. Possibly they have been dozing during the sermon—but the pastor must not know that. All of our people are not as frank as the man who said to the preacher, "I certainly enjoyed that sermon. It never woke me up once."

Then we know that the sermons which people applaud are the ones which do not disturb them very much. It confirms their own beliefs. They are glad to know that the preacher has decided to stand with God and them. Most people don't care much about being disturbed by preaching. It should quiet them rather than alarm them. If, intellectually speaking, it doesn't wake them up, it is a fine sermon.

Ministers who have preached sermons which have challenged the conscience of the congregation know what I mean. Following that sermon a strange silence pervaded the sanctuary. There was a strange feeling of loneliness. Loyal church officials were shaking their heads as if they couldn't understand it. The minister begins to question himself. No one has told him that it was a great sermon but it may be the first real sermon he ever preached.

Not that we would try and discourage people from telling the minister when he has preached a good sermon. The judgment of an honest man is worth a great deal to any preacher. But we would warn preachers from counting too much on applause. The sermon which brings men to repentence is much better than the one which brings men to cheer. Don't expect it. Don't lead your people to think that they must give it. Above all be above creating an atmosphere in which people think that you are expecting applause for your efforts.

To Readers and Contributors

I N accordance with the policy announced some time ago the September number of CHURCH MANAGEMENT will contain a complete index to the first volume. This will increase the value for all those who are preserving the issues.

We have omitted from this issue the usual installment of letters on HOW I MET A CRITICAL SITUATION. For those who have sent in letters we would say that the department will be continued with the issue of next month.

For those who think that they have ideas which we might use we suggest that they study the articles in this issue under two column heads. This seems to be the type of material we are most in need of just at present.

A Parable on Law Observance

Once upon a time, way back in the golden age of the imagination the fathers of an ancient people came together to see what they could do to save their race from certain injustices. It seems that there were many men and women who were given to taking anything that they wanted, no matter who the rightful owner might be. Now it is to re-member that in those days every one did what was right in his own eyes. It was the day of personal liberty.

The fathers after discussing the mat-

ter for some time decided that it was necessary to curb this spirit of the part of certain people because of the wrong it did to them and to their fellow men. So they passed a law. In brief the law was this: "Thou shalt not steal."

There arose a great cry over this legislation on the ground that it interferred with personal rights. Some who had never stole before began to steal just to show that they did not intend that their rights should be vio-lated. In fact it became quite the fashion to steal. Then the philosophers began to talk.

The idea of these wise men was that in as much as the law was violated and not respected it would be better to have no law at all. So they urged upon the fathers that the law be abolished because it could not be enforced. law which can not be enforced breeds contempt for all law," they said. "But," said the fathers, "this law is

"That is not the question," they replied. "It is not being enforced. You can count on us to do our best to see that it will not be enforced. For that reason it should be rescinded."

The fathers deliberated for a long time. Finally they came to their conclusion and made the announcement.

"If we listen to men who want to steal and rescind the law regarding theft, we shalt next probably hear from the murderers who will tell us that they will not obey the law regarding homocide and so that law should be rescinded. Now we have legislation by the fathers which is sometimes not perfect but is surely more just than any laws which might be brought about by 'legislation by criminals'." by 'legislation by So the law stood.

What Makes a City Great?

"What makes a city great? Huge piles of stone

Heaped heavenward? Vast multitudes who dwell

Within wide circling walls? Palace and throne.

And riches past the count of man to

And wide domain? Nay these the empty husk!

True honor dwells where noble deeds are done.

great men rise whose names athwart the dusk

Of misty centuries gleam like the sum. In Athens, Sparta, Florence, 'twas the soul

That was the city's bright immortal part,

The splendor of the spirit was their

goal Their jewel the unconquerable heart! So may the city that we love be great! Till every stone shall be articulate."



Bull's-eyes for Bulletin Boards

Dignity must not suffocate emotion.

There are Great Silences in which the soul may rest.

That which runs by momentum always run down.

It is not the length of the step, but the direction of it which is important.

You may not have been responsible for your heritage; you are responsible for your future.

The growing man is always in the valley of decision.

Yell and the crowd yells with you; think and you think alone.

Genuineness is the great test of char-

. . . They that take up the sword shall perish by the taxes.

. . There is a distinction between living well and living fast.

It is no crime to take your time to think things through. Don't say that you believe, until you do.

The Holy Spirit is the unifying force of life. Sin is the devisive power and is responsible for nations, creeds and

A man seldom sinks so low that he cannot see the other fellow's duty.

Here are two ways to seek an adventure with death: (1) Blow out the gas; (2) Step on the gas.

The Sabbaths are resting places along the highway of life.

Are You Resigned?

To be resigned-self-satisfied, contented,-will result in cold comfort some hot day-

No successful man is satisfiedmay be gratified, but never satisfied-

The most powerful narcotic is selfsatisfaction-

The moment a man settles down and is satisfied with the amount of busi-ness he is doing, he drinks the hemlock

The urge to surpass yesterday and be a bigger, better man today, is always present in the man who is forging ahead-

Satisfaction is Stagnation— Your "winter of discontent" will be twelve months long if you fail to keep up the fire of increased purpose—

This old world has millions of men stuck in the mud of satisfaction.-The

Texts for Summer Sermons

(As used by Dr. James I. Vance in "God's Open")

Christ's Life in the Open. "He went into a mountain to pray; and when the evening was come, he was there alone." Matthew 14:23.

Like a Tree. "H Tree." Psalms 1:3. "He shall be like a

A Man and a Brook. "And he drank of the brook." I Kings 17:6. The First Breakfast. "Jesus saith

unto them, Come and break your fast." John 21:12.

The Spring by the Side of the Road. "Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14

Going Fishing. "Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee." John

"Jesus said unto them, Come after me, and I will make you to become fishers of men." Mark 1:17.

The Crooked Tree That Straightened. "Immediately she was made strong and glorified God." Luke 13:13. Fading Leaves. "We shall fade as

Fading Leaves.
a leaf." Isaiah 64:6.
Village. "And they went to Another Village, "And the another village," Luke 9:56.

The Palms, the Tears, and the Pawn Brokers. "Blessed be the king that cometh in the name of the Lord." Luke

The Place Where They Laid Him.
"Come and see the place where the
Lord lay." Matthew 28:6.
"Now in the place where he was cru-

cified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid." John 19:41.

The Forgotten Water-Pot. "The

The Forgotten Water-Pot. "The woman then left her water-pot, and went her way into the city, and saith to the men, Come see a man which told

me all the things that I ever did. Is not this the Christ?" John 4:28, 29.

The White Fields. "Lift up your heads and look on the fields, for they are white already to harvest." John 4:35.

Mountain Top and Valley. "Jesus taketh with him Peter, and James, and John and John

John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them." Mark

The Quarrelsome Trio

When you hark to the voice of the knocker, As you list to his hammer fall,

Remember the fact That the knocking act

Requires no brains at all.

When you list to the growl of the growler

As you hark to his ceaseless growl, You will please recall

That a dog is all It takes for an endless howl.

As you watch for the kick of the kicker. As you notice his strenuous kick, You'll observe the rule

That a stubborn mule Is great at the same old trick.

The knocker, the growler, the kicker, Fault-finder, large and small, What do they need For each day's deed?

No brains, no sense—just gall.
—L. G. in Forbes.

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Making a New United Church

By L. H. Williams

church, a Methodist church, and a Congregational church and mixes them together what will he have? When the union includes not alone isolated churches but entire denominations, what kind of an organization will result? The union of these three denominations in Canada have been watched with interest. Now that it is consummated under the head of The United Church of Canada we can get a look at the inside organization. It can be said for the new church that it is an honest attempt to conserve the best of each of the co-operating denominations, and that is saying a good

Of course this new church must have some doctrines. These are stated very concisely in the papers of union. The doctrinal statement is very pleasing for it allows a wide divergent of opinion while still holding to the basic truths of the Christian faith. It is of interest to note that God "has revealed himself in nature, in history, and in the heart of man," as well as in the Bible and Jesus Christ. The paragraph on the divine purpose is a strange combination of Arminianism and Calvanism. "We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away nor is God the author of sin, yet in his providence He makes all things work together in the fulfillment of his sovereign design and the manifestation of his glory."

The provision for the ordination of men to the ministry is splendid. The men presenting themselves are to be examined before a committee from the Conference as to their agreement with the doctrines of the Church and as to the belief that such doctrines are agreeable to the teachings of the Holy Scriptures. Then they are required to answer the following questions:

"Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?"

"Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?"

"Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ, and are you re-

HEN one takes a Presbyterian solved out of the said Scriptures to instruct, and a Congregational church mixes them together what will he solved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing that is not agreeable thereto?"

So much for the doctrinal side. Our chief interest here is not in that but in the plan of organic union which tries to preserve the best of the several denominations. We can see the hybrid character of the new church when we begin to examine the local parish. In this local church we see the session, which has charge of the spiritual interests of the local church. Now the session is a Presbyterian body made up, in that church, of ordained elders. The United church still has the session but they do not seem to be ordained men but rather elected men. This body seems to have about the same authority as the session of the Presbyterian church, receiving and dismissing members, maintaining discipline, and administering the sacra-

The local administration of temporal affairs is under the official board and the board of stewards. These bodies seem to be taken from the Methodist form of government with the addition to the official board of the session. Inasmuch as many Presbyterian churches in America combine the duty of the trustees and elders in one body there is some Presbyterian precedent for this.

Above the local parish there are three higher ecclesiastical bodies. First, there is the Presbytery, of course a Presbyterian institution; then there is the Conference, taken from the Methodist system. Above these two stands the General Council. The term Council is borrowed from the Congregational form of government. It seems to be about the only part of congregationalism to survive in this union so it is only just that the highest body should have this name.

One of the most significant developments in the new organization is the combination of the Methodist and Presbyterian system of pastoral exchange. Here a definite contribution is made to modern church government. The new church recognizes a conference year. Changes between parishes are to be made at this time. Any church may call a minister. The acceptance of this call is dependent upon the approval of the conference or to be more exact the settlement committee which reports to the conference for information only.

The settlement committee also has the right to initiate correspondence with the view to securing desirable settlements.

This plan if carried out will do away with the vacant church which is one of the weak points of the Presbyterian system while retaining the very valuable feature of local government. The settlement committee must anticipate changes both the minister and the parish having the right to make requests. Churches which become vacant before the meeting of the Conference are supplied by the presbytery until the meeting of the Conference. Presbytery also installs ministers for the churches, though the ordination of ministers is taken care of by the Conference.

It only remains to be said that all of these ecclesiastical bodies, Presbytery, Conference and General Council, recognize the principle of lay representation in equal proportion to the ministerial representation,—another Presbyterian principle. Here in a few words is the new plan of organization. It is too much to hope that it will work out without any friction. It appears to the writer, however, as a splendid attempt to meet the challenge of a new age.

What Christ Said

I said, "Let me walk in the fields;" He said, "Nay walk in the town;" I said, "There are no flowers there;" He said, "No flowers but a crown."

I said, "But the sky is black, There is nothing but noise and din;" But he wept as he sent me back, "There is more," he said, "there is sin."

I said, "But the air is thick, And the fogs are vailing the sun;" He answered, "Yet hearts are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say;" He answered me, "Choose tonight, Whether I am to miss thee or they."

I pleaded for time to be given;
He said, is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your
guide."

I cast one look at the field, Then set my face to the town: He said, "My child, do you yield? Will you leave the flowers for a crown?

Then into his hand went mine
And into my heart came he,
And I walked in a light divine
The path I had feared to see.
—George McDonald.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

UNEXPECTED GLIMPSES OF GOD

"A writer has passed on the tale of a convict who was the despair of prison authorities; his heart was hard as flint, they thought. But one day a wise visitor to the prison, instead of lecturing the convicts, spoke of the evils of child labor. He told of one little four-year-old girl that he had found in the darkness and filth of a crowded tenement in New York. The baby had to make five hundred and forty artificial forget-me-nots a day with her poor little fingers. After the talk was over, a life inmate of the prison pushed his way up to the speaker's table and laid a worn brown purse before him. 'For the little girl, sir,' he said. In the purse the speaker found forty-five cents and a scrap of the edge of a soiled newspaper, with these words on it in pencil: 'Jerry L., to lit-tle sister.' And the prison guards had thought there was nothing good in Jerry!"—John T. Faris in "The Book

THE TEST OF OUR FAITH

"A capitalist, let us suppose, tells me that he has great faith in a certain mining property. He claims that it will out-distance anything and everything that has yet been put on the mar-ket, that it will yield dazzling returns for every pound put in. He assures me in glowing terms that it is not to be regarded as a speculation, but a dead sure investment. When however, I ask him to what extent he himself has backed his opinion, and find that he has put into this wonderfully reproductive concern a paltry sum entirely disproportionate to the promise and the potency he has depicted, I may be pardoned for discounting the golden fancies he has portrayed, and estimating his confidence by the amount of his invested cash.

Measured by this test, what is our faith in Christianity and our obligation to advance its spread? Tell me where the bulk of your thought, influence and money goes, and I will tell you the things in which you believe and trust."—Henry Howard in "The Peril of Power."

ETERNITY IN THE HUMAN SOUL

"A modern man will understand Dante's poem best if he forgets about the literal hell and purgatory and paradise and thinks of three characteristics of the life of the soul as it is found in this world. For that is the endless appeal of the poem. Everything Dante found in hell you can find in London and New York. The same inevitable punishments are working themselves out in human lives in all our towns. And everything which Dante found in purgatory you can find in your own city. Whenever a man takes pain as discipline he enters into that realm of

creative suffering which is the real meaning of purgatory. For be sure of it, my friend, purgatory is all about you. It is the secret of those who take every terrible experience as a method by which they are being prepared for some great and noble thing which is to follow.

And, strange as it seems to say it, what Dante found in heaven may be found right in this life. Gleams of it come to all of us in our best moments. And it is the light which shines from the rarest and brightest spirits in the world. For even here the rose of love and fire has bloomed."—L. H. Hough in "The Lion in His Den."

AS WE SHARE WE POSSESS

"If I share my thought with others, I have more thought. Indeed, spiritually speaking, nothing is mine that I have not given away. As we share, we possess. The more there are who love unselfishly, the more love is there for each. In the 'Purgatorio,' Dante is alarmed by the sudden trembling of the mountain; and is told that it is due to the universal song that bursts from the lips of all upon its slopes, when one soul is moved to pass upward. That is as it should be here; for the good of one is truly a help to all the others. Could we but realize the truth and apply it, rejoicing generously over each step onward taken by the other, life would be far sweeter, and our own growth in the spirit would go forward more swiftly and happily."

—E. H. Griggs in "For What Do We Live?"

WHAT SHALL WE SAY OF THESE?

"What shall we say of a university professor who discovers or invents some secret instrument of destruction and puts it at the disposal of war-makbelieving that he is serving his mistress Science, his country and his God? Let us not be hasty in what we say about him, for perhaps he is the offspring of the education that now is! What shall we say of capitalists and employers, cultured according to recognized collegiate and professional standards, who believe in the finality of industrial methods that are dividing society into hostile camps, and bringing us daily nearer to bloody revolution? What shall we say of religionists who, educated though they be, prescribe to history and science what their findings shall be, set us partisan fences in spiritual things, and cannot be counted upon to add anything constructive to society in the large?

What is to be said of men in political life—legislators, executives, diplomats, judges—who have culture in the full sense that I have described, yet act as the agents neither of the whole people of today, nor of the future, but of party, class, or other narrow interest?"—George A. Coe in "What Ails Our Youth?"

EXTERNAL POVERTY AND INNER WEALTH

"Our older boys may have seen on some of their school books the name of Heyne. His is an immortal name in classical scholarship; but when he was a student, and even when he was enriching the literature of his country with splendid editions of the ancient writers, he was literally starving, and had sometimes to subsist on skins of apples and other offal picked up from the streets. Our own Samuel Johnson, to whose wisdom the whole globe is now a debtor, when engaged on some of his greatest works, had not shoes in which to go out, and did not know where his dinner was to come from. It would be easy from history to multiply instances of those who, though poor, yet have made many rich."—James Stalker in "The Trial and Death of Jesus Christ."

TRUTH TRAVELS FROM LIFE TO LIFE

"It is said that Richard Baxter was, if not converted, at least quickened by the reading of a tract which had been handed to him by a wayfaring colpor-teur. 'The Saints' Everlasting Rest,' we are told, produced a mighty effect on William Wilberforce, the great abolitionist and philanthropist. He by and by wrote a book entitled 'A Prac-tical View of Christianity,' which in the course of the great influence it exaffected Philip erted, profoundly Doddridge, and similarly the latter's work, 'The Rise and Progress of Re-ligion in the Soul' reached the heart of Legh Richmond, who wrote 'The Dairy-man's Daughter.' Perhaps the last man's Daughter.' Perhaps the last link in the chain is the most interest-ing of all, for it was Legh Richmond's little book that took its way north-ward and crossed the Forth into Fife, where it found a somewhat thoughtless parish minister whom under God it put on the way to become one of the great Christian figures of the nineteenth century, for his name was Thomas Chalmers. Thus down the main road of history from the lowly colporteur the truth travelled from heart to heart and life to life, and is traveling still, doing its appointed work in accordance with the Divine leader's plan."—J. Golder Burns in "Sermons by Leaders of the Scottish Pulpit."

THE LITTLE THINGS THAT COUNT

"It is the little things that really count. We read the other day of a great, stalwart tree out in Colorado. It is 400 years old. It was a sapling when Columbus landed on San Salvador. It has been struck by lightning fourteen times. It has braved the storms of four centuries. But in the end beetles killed it. It is the little things in life that are the really important things."—Malcolm J. McLeod in "The Revival of Wonder."

COMFORT OF HOME MEMORIES

"Thomas Carlyle walked one day to Edinburgh on a disagreeable errand, and on his way home his heart was heavy with care. But the larks rising and singing around him made him think of his father's house, and he was comforted. Dan Crawford, years ago, went as a missionary to Central Africa. He sat one day on a cliff overhanging a lovely lake, feeling as desolate as Robinson Crusoe felt before he found his man Friday. While he was pondering the fact that Scotland was four thousand miles from where he sat, suddenly there came the tapping of a woodpecker on a tree immediately behind him. 'What a warm-hearted tap that is!' he said, and, at once, it seemed that Scotland was just around the next bend of the lake.

the next bend of the lake.

In one of the finest of his poems, Wordsworth tells the experience of a poor woman who went every morning to her humble work in a crowded part of London. On her way she passed a corner at which hung a thrush in a cage. When the thrush sang there came before her eyes the cottage in which she was born. She saw the path through the meadows along which she had tripped with her milk-pail when a girl, she saw the woods, the mountains, and the river. The whole scene of her childhood rose before her, as by enchantment, at the singing of this bird."—Charles E. Jefferson in "Nature Sermons."

THE NEED OF BEAUTY

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tle m"Our generation needs the sunset. We need the refining influence of its quiet, unsurpassable beauty. We are growing coarse, civilization is brutalizing the heart. We love the blaze and bang of things. "Let us have a good time,' says one man to another. 'What shall we do?' 'Let us go to Coney Island.' That would be the answer given by tens of thousands of people in New York. A good time is time spent amid a lot of cheap attractions, the glare of lights, the blare of noise, enjoying things which are of the earth earthly. 'Let us have a good time!' 'What shall we do?' 'Let us go to a big hotel, and have a fine dinner, where the music is like the music at a circus, and where women dance all the time you eat.' The heart is becoming benumbed by the deadening influences of modern life. How few people there are who can have a good time by themselves: who can sit enraptured in the presence of the inefable tenderness and ethereal loveliness of the sky!"—Charles E. Jefferson in "Nature Sermons."

PERSONALITY IS POWER

"Personality is power. It is the master force of human civilization, without which coal and iron and steam and electricity could not forge a beam or build a hut. It is this power that constructs the whole material fabric of our civilization and makes the great statesman, orator, thinker, poet, preacher, artist, or leader in any field. It was by the force of his personality that Demosthenes swayed Athens, Caesar mastered Rome, Paul drove the wedge of the gospel into Europe, Luther created the Reforma-

tion, Napoleon dominated the kings of his day, and Lincoln liberated a fettered race. It was the personality of Columbus that, admist the fears and appeals and threats of his cowardly sailors as they cried out against the terrors of the unknown sea, held the prow of his vessel ever westward, every morning keeping it in the track of the sun and every evening driving it deeper into the night. It is personality that makes great discoveries, writes great books, paints great pictures, dreams great buildings, achieves triumphs and heroisms, and carves names high on the pillar of fame. Almost every great historic achievement or institution is the lengthened shadow of some supreme personality."—James H. Snowden in "Christian Belief in Immortality in the Light of Modern Thought."

PRINCIPLE OF ALTERNATION

"Each generation prefers to restate its truths, and the discussion best suited to the need of our times, as I see it, is in Hocking's book, 'The Meaning of God in Human Experience'.

Just as the sea captain corrects his course by daily observations of the sun, the center of the solar system, so man must correct his course at frequent intervals by transferring his attention to God by means of worship or prayer. After the corrections have been made—that is, after God has indicated to him his true course—man's attention must be retransferred to the temporal world and its material duties. This transfer and retransfer is the principle of alternation so illuminatingly stated in Hocking's book."—Philip Cabot in "Except Ye Be Born Again."

OLD FELLOW AND THE BIG BIBLE

"Lord Morley tells how he had to call on Mr. Gladstone once at Downing street, at a time of crisis. 'It was a Sunday afternoon. There the old fellow was, doing what old fellows have done for long ages on a Sunday afternoon, reading a big Bible.' 'He shall not be afraid of evil tidings,' runs the psalm; 'his heart is fixed, trusting in the Lord.' 'Such a man,' Ecclesiastes would say, 'will not think much about the brevity of his life; for his heart is touched by God to a glad response.'

the brevity of his life; for his heart is touched by God to a glad response.'
And somehow, in their hour of need, it is to the old fellow reading the big Bible that the hearts of most men will instinctively turn. The others may try a visit to Brighton."—Hubert L. Simpson in "Altars of Earth."

THE UNSEEN CHRIST CONQUERS

J. F. Newton in speaking of a certain Russian book says: "Christ was not mentioned in the book from the first to last, but nevertheless he pervaded the whole of it, as he does so much of Russian literature, just as Julius Caesar, while making only a fugitive appearance in the Shakespeare play of that title, is felt in every line of it. From such a delineation of the unmentioned but acknowledged Christ, from whom men run away in fear, not of him, but of themselves, he made us understand how even now, in spite of its apparent rejection of him, Christ is overcoming the world."—J. F. Newton in "Living Masters of the Pulpit."

FREEDOM IN SERVICE

"A tree of the forest felled to the ground and lying half-covered with leaves might seem at first glance to be free. It is utterly irresponsible, it has no function to fulfill, and no man demands of it any service. Yet it is in no sense free. It waits for the time of attaining its freedom, when the hewer shall come to shape its rough body into lines of symmetry, and the builder shall fling it across the chasm that yawns roofless at the top of some cathedral, where it can support with its giant strength the arches that rear themselves upward to the ridge. Only then has it found its true place, the liberty of a great and noble service. So of man's life. It wastes itself in the fancied freedom of unrestraint, until finding adjustment to Christ it learns its true place, its normal passion, and its true sense of happy service."—H. L. Willett in "The Call of The Christ."

"A GRAND AND AWFUL TIME"

"Bishop Coxe in his hymn sings, 'We are living, we are dwelling in a grand and awful time.' And as some one adds, 'Every day seems to get grander and awfuller.' How many impossible things are happening! Horace Greeley would have laughed if you had suggested to him to get his news for the Tribune by wireless. If you had told Napoleon what a big Bertha gun is capable of doing he would have looked at you with that familiar faraway stare of his. For a gun to throw a shell five and seventy miles seems to be verging on the ludicrous. It reminds one of the story of the man who went to the zoological gardens and when he saw the rhinoceros, after looking at it a long time, he turned away, saying, 'There ain't no such beast.' Our president's picture was recently transmitted by wireless from New York to Paris. A few months ago our battleship Iowa steamed out of Chesapeake Bay with not a living soul on board. Her throbbing engines, her mighty rudder, and even the fires under her boilers were controlled by radio. The man operating her valves and pulling her levers was miles away on shore. It seems uncanny."—M. J. McLeod in "The Revival of Wonder."

THE POWER TO CHOOSE

"Tomorrow afternoon, if I choose, I can go to one of the lowest dives in the city. I can gamble or listen to the low-lived talk, if I choose. But I do not so choose. I can take a rod, with hook and line, and whip the brooks for trout, meanwhile having the fisherman's delight of the springing flowers, the song of birds and the comradeship of the good out-of-doors,—the touch of Nature newly-born. I can go to a museum and study the relics, talk with the curator and for a while live in quite a different world. Or, I can go out onto the baseball field, which I am more likely to do, and take my part in a game. Whichever course I choose, I shall be a different man by night. I shall have been on the down-grade or the up-grade. The mark of my associations will be on me. The color of the day will leave its tinge on my inner life."—C. F. Carter in "Decision Day Talks."

An Interesting Church Night Program

THIRD GREAT CHURCH NIGHT METHODIST EPISCOPAL CHURCH

Penn Yan, N. Y.

Thursday, March 12, 1925 You, Your Family and Friends Cordially Invited

PROGRAM

5:30 to 7:15, Cafeteria Supper—Adults, 25 cents; boys and girls under 14 years of age, 15 cents. Served by the Ladies Aid.
7:15 to 7:30—Sing from the screen

and devotions.

7:30 to 7:45, Group Roll Call-Adults in auditorium; boys and girls in church parlor; children in primary room.

7:45 to 9:30, the great six-reel feature picture, "The Unfoldment." This is a picture on a par with The Stream of Life.

The program is free. An offering will be taken.

Put your wraps in the class rooms off the church parlor or in the men's class room. Do not put them in the auditorium.

The Sunday School Orchestra Will Furnish Music

Something New Under the Sun

This particular some thing new comes to us from the Mount Washington Presbyterian Church which we think is in Philadelpha, Pa. It is in the form of a red card about three and onehalf by ten inches which was enclosed with the material which went out announcing the Every Member Canvass. And now listen to the purpose of this very red and conspicuous card.

"A Special Request"

"Hang or display this red card in a conspicuous front window of your home during the hours stated. You will note the hole and string in the card for your convenience. The reasons for the display of this card are two fold: First it will assist the team in your zone in finding you at the right address, thus enabling them to efficiently expedite their work because they will have many calls to make in a short given time. Secondly: It will serve as a beacon or welcome to the canvassers who will understand that they are welcome and that you will receive them in the true spirit of Christian giving to God." Now that is worth while, isn't it?

Featuring the Preacher and the Music

Frank C. Goodman says that the church could learn a great deal from the theater. Mr. Goodman is the manager of the service department of the Greater New York Federation of Churches, Before his conversion he was in the theatrical business and learned a few things about their way of sustaining interest. In his present capacity he dates thousands of religious speakers and musicians every year and I think that he ought to know something about his subject.

He has a list of several hundred men whom he dates as opportunity arises. He has each of these men choose two or three subjects which they will use. He doesn't want more. He prefers to

have the men identified by those two or three addresses. Then he keeps moving them around. If a church wants a supply for vacation he sends a different man each Sunday. "That is

a different man each Sunday. "That is good sense," he says. He follows the same plan with his musicians.
"When a church learns the simple lesson of the theater we will have fewer empty churches," says Mr. Goodman. "The theater appeals by having a fresh show and a fresh program to offer when one causes to draw. If offer when one ceases to draw. If churches would plan an itinerary of musicians and of ministers it would furnish an attraction which would keep people coming."

This is the plan he has followed in his work which he says has included over 17,000 meetings. And he has all the argument of fact on his side, for, those who know, say that it works.

Special Offer of Tithing Literature

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 38 pamphlets we publish-about

pages—for 50 cents.

When you write please mention
Church Management; also, give your
denomination. The Layman Company,
50 E. Superior street, Chicago, Illinois.

A Manual of Church Activities

So many good things have come to us from the First Presbyterian Church of Independence, Iowa, that we are not surprised to receive a 58-page manual, an annual publication of the activities of the church. A glance at the index will show how complete this little man-

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An Aid to Drama Sermons

The men who are using drama sermons will be interested in the plan which Rev. Perry J. Stackhouse of the First Baptist Church of Chicago uses. He prints the program of the drama on the weekly calendar so that the audience may follow it the more carefully. Here is the synopsis of one as printed on a recent issue. It is one of three dramas given on Joseph. They were "Joseph, the Dreamer," "Joseph, the Interpreter of Dreams," and "Joseph's Dreams Come True."

"Joseph, the Interpreter of Dreams"

Characters—Joseph; Sanehat, Keep-er of the Prison; Dauf, Chief Butler; Hetap, Chief Baker; Pharaoh, Ruler of Egypt; Chief Officer under Pharaoh;

Scene I, Joseph in Prison—(Place, a prison in Memphis. Eleven years have passed since Joseph was sold into slavery. For six years he has been in prison and by his integrity and ability has gained the confidence of Sanehat, the keeper of the prison, who has made him overseer over the other prisoners. Joseph is seen standing before Sanehat in a great room of the prison.)

Scene II, Joseph Interprets the Dreams of the Butler and Baker—(Place, a dungeon of the prison. Two men, Dauf, chief butler of Pharaoh, and Hetep, Pharaoh's chief baker, are there awaiting sentence. They have charged with plotting against the king. Joseph in his daily round of inspection enters the dungeon.)

Scene III, the Dreams of Pharaoh and Joseph's Interpretation—(Place, the prison in Memphis. Joseph is now thirty years old. Two years have passed since the butler was released from prison. Joseph is seen talking with Sane-hat, keeper of the prison.)

Wanted

These wants which we have cut from calendar of the Olivet Community Congregational Church, Los Angeles, Cal., might well be duplicated by the average church. It is well to keep such wants before the congregation.

- 1. Wanted: S. S. teachers in our growing Bible School. Nowhere in life are there greater rewards than those given to S. S. teachers who claim the promise found in Dan 12:13.
- 2. Wanted: Two or three Boy Scout leaders. Troop 18 has made a good record and has just now a great opportunity for some young man who wants to make a record.
- 3. Wanted: Volunteers for the united chorus choir. Mrs. Crossman is a fine leader and is preparing to lead a great chorus. If you want the best in musical training while using your voice for the Master, this is your opportunity.
- 4. Wanted: Workers to call on the sick and shut-ins; to look up S. S. absentees; to distribute church bulletins and to help in all the pastoral work of a great community.
- 5. Wanted: Men and women to pray, to help in all the good work by being present from Sunday to Sunday and helping to create an atmosphere of fellowship and of worship. The regular church-goer is always an inspiration, both in and out of the church.

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ASK DR. BEAVEN

Question—Will you give suggestions as to how to conduct to the best advantage an officers' retreat for planning the work of the year?

Answer—Many churches have found it valuable either during the summer or in the early fall to gather together for one or two days the church officers and heads of departments of the church work in order to set up plans for the work of the year and secure a unified understanding of the goals to be achieved. It has the further advantage of permitting a rather careful recheck of the work of the previous year and the securing of suggestions for the strengthening of the work from all those who have been most closely identified with it.

In order to draw out the frankest and most helpful suggestions from such people one church has found it helpful to send out ahead of time to all the leaders in the church work a questionaire asking them frankly to state whether they have any suggestions that might be helpful in strengthening the work in the different departments of the church. Criticisms are asked for, if constructive. People are asked to note good methods in use elsewhere and report on them.

This questionaire could well touch, at least on some such items as the following:

The Morning Service—
Its music.
Its ushering.
The conduct of worship.

The Sermons—
What kind are most helpful?
Any sermon that has been most helpful.

Topics that the writer would like discussed.

The Evening Service—

Its strength or weakness.
Suggestions for making it more interesting.

Suggestions About Other Services. Religious Educational Department— Suggestions as to grading.

Teaching.
Departmental work.
Work that might be un

Work that might be undertaken. Opportunities of services not yet entered upon.

Prayer Meeting—
The type most helpful.
How could it be streng

How could it be strengthened? Women's Work.

Young People's Work. Men's Work.

Administration and Church Finance— Point out weaknesses, things that should be changed.

Suggestions on the development of stewardship, ideas about giving, etc.

Some questionaire like the above suggests enough to stimulate the mind of the one that answers and remind him or her of the suggestions that have come to them during the year. It is practically all that is required. The questionaire is sent out with the understanding that the answers may or may not be signed as the writer desires.

As a result of the answers to these

questions, the above church has secured the frankest and most complete set of suggestions about its work culled from the answers from these questionaires.

At the conference, which is usually held at some place away from the city, attending are not dis where those turbed, the different sections of the church work are taken up in order. The various replies to the questionaires bearing upon that particular sugges-tion are then read. Plans for the new year outlined, than a general discussion with a formulation of recommendations from the conference takes place. These recommendations, after the conference go to the department heads responsible for carrying them out, as the recom-mendations of the official group of the church. Such a conference has almost incomparable value in unifying a church and enabling the generally accepted plans for the year to be carried through. It further allows people who have real criticisms a chance to get them out into the open. It conserves also any real suggestions people may have for improvement of the church work.

A very interesting suggestion comes from the calendar of the First Baptist Church of Syracuse where the pastor proposes the creating of the office of church historian, the person filling that office to be responsible for gathering the material and facts from year to year to make an adequate picture of the church's life.

Another church is attempting to

Another church is attempting to create a moving picture history of its church life to supplement the written record. The pictures of picnics, of official boards, of events like the laying of the corner-stones and other events that can be recorded pictorially can thus be preserved.

The life-like story thus preserved of those who are then active in the church life will become of supreme interest and value to the church after they have passed on.

I have been asked a number of times about types of talks to children at the "children's sermon" time in the morning service.

ing service.

I have tried both stories and short sermons but each year I take some course that makes the children work and respond. They like the chance to respond. The method I have used with success this year has been the giving out of a memory verse each Sunday for 26 Sundays—each verse beginning with a different letter of the alphabet. Both young and old have learned the verses and even members of the Radio congregation from out of the city have "listened in" and learned them. The verses used are as follows:

Memory Verses From A to Z

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.—John 15:4.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Come unto me all ye that labor and are heavy laden and I will give you rest. —Matt. 11:28.

Delight thyself also in the Lord, and He will give thee the desires of thy heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass.—Psalm 37:4, 5.

Except one be born anew, he cannot see the kingdom of God.—John 3:3.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

—John 3:16.

Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.— Prov. 16:32.

If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head.—Rom. 12:20.

Judge not, that ye be not judged.—Matt. 7:1.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16.

Let not your heart be troubled; believe in God, believe also in me.—John 14:1.

My grace is sufficient for thee: for my power is made perfect in weakness.

—II Cor. 12:9.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—Zech. 4:6.

Oh come, let us worship and bow down; let us kneel before Jehovah our Maker.—Psalm 95:6.

Pray without ceasing.—I Thes. 5:17.

Quit you like men, be strong.—I Cor. 16:13.

Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matt. 19:14.

Thy word is a lamp unto my feet, and light unto my path.—Psalm 119:105.

Underneath are the everlasting arms. Deut. 33:27.

Verily, verily, I say unto you, he that believeth hath eternal life.—John 6:47.

Whatsoever ye would that men should do unto you, even so do ye also unto them.—Matt. 7:12.

'Xcept Jehovah build the house, they labor in vain that build it.—Psalm 127:1.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and Thy staff, they comfort me.— Psalm 23:4.

Zion shall be redeemed with justice, and her converts with righteousness. —Isaiah 1:27.

Born to Save Thirteen

A Children's Sermon by Roger Ferguson

"INCLE, what is to be the text of your sermon next Sunday?" inquired his nephew of Dr. Gunsaulus, as the story is told by Dr. Alexander MacColl of Philadelphia.

"To this end was I born and for this purpose came I into the world," was the reply of the famous Chicago

"Why do you suppose I was born?" said the nephew musingly. "I don't know, nephew," said Dr. Gunsaulus, realizing that each one of us must find out God's purpose for his life. "Neither do I," said the nephew, and went out puzzling over the problem.

As he strolled down the street, the fire alarm rang, and, after the engines and the hook and ladder trucks, soon the ambulances began to race past.

The young man ran toward the burning building. It was a theatre crowded with people. Instantly he plunged into the flaming theatre, and brought out one after another until he had rescued thirteen. He started in after another, but was struck by a falling beam and was carried out wounded unto death.

As Dr. Gunsaulus bent over his dying nephew a little later as he lay in the hospital the young man was just able to whisper: "Uncle to this end was I born, and for this cause came I into the world—that I might rescue these thirteen people."

A few weeks later Dr. Gunsaulus was in London. A man came up to him in his hotel and began to talk about the Chicago theatre fire. "I was in that fire," he kept repeating. "I fought for my life, but I saved myself, I saved myself."

Boys and girls of the right sort feel at once how unworthy is the life of a person who can only say, "I saved myself," while on the other hand they thrill with high admiration for one who gave his life as did the nephew of Dr. Gunsaulus

It was not because this young man died that boys and girls admire him. If he had lived he would still be worthy of admiration because of his willingness to risk his life for the sake of others.

Those who are called upon to risk their lives for others are not many, but there is a chance for every one to be truly a hero by being unselfish, by putting others first and himself last.

The nephew of Dr. Gunsaulus was born to rescue thirteen, though an hour in advance of his coming he did not know his supreme destiny. God has a purpose for the life of every boy and of every girl. Now and then the purpose may be attained in doing some spectacular task, but far more often our life purpose is fulfilled in some quiet way.

Any boy, any girl, who has resolved to forget self and to help others have begun already to fulfill the high destiny which God has for their lives.

An Assistant Pastor at \$200 Per Year

(Continued from Page 504)

as a life motto for the little life so sanctified just then by the holy mood of parenthood. The statistics of new babies are accurately kept by a careful study of the list of births published each week from the City Health Records, in one of our daily papers. The names of the parents are checked with our membership list, and a welcome like the one which is reproduced with this article is sent within the first week.

The newspapers open up another field for this assistant pastor of mine. All the members of the staff in our church have been urged to clip significant items in the daily news referring to our own people and their families. If a bank clerk is promoted, if one of our girls graduates from school, if a boy scout wins an honor award, if a new home is bought, if one of our college students wins a contest, or makes a class office, or gains a place on the Y. M. or Y. W. executive board, or plays a good game in gym or gridiron, if a personal disaster occurs,-as soon as the names are caught from the columns of the day, the clippings are made by the staff, and placed on my desk, where I can use them as a basis for personal letters of congratulation, commendation, pride or sympathy.

We call on our sick people on Monday,-the church missionary and I together. We try to cover the complete list each Monday, but this is not always possible. In such cases as cannot be included in our itinerary, I always explain our inability and give our greetings by means of a letter which I mail to the afflicted home not later than Monday night. And in any case where we have been led to believe they might actually expect us. I always make immediate contact and explanation by telephone. The bereaved homes in our church always have a letter from me. Heartbroken people

often tell me that these letters are more to them than a call, for they can read the letters again and again, while a call has a way of evaporating into unreality within a few hours.

A letter goes to every new minister who comes to town, welcoming him into the comradeship of our ministry. A note to every prominent newcomer to our civic life,-the new manager of our hotel, the new chancellor of our university, the new head of our hospital,-carries a welcome from the point of view of an interested citizen, without the slightest attempt at propaganda for our church. No official retires from service on our church boards, no soloist does particularly well on Sunday, no Sunday school teacher brings a group of her boys and girls to be baptized, no important committee chairman is discharged after performance of duty, without a cordial personal hand-written letter from me. as soon after the event as possible. All forwarded on my behalf with promptness and dispatch by my assistant pas-

He is a wonder, this assistant of mine. Subsidized to the tune of millions of dollars by a thoughtful government, he awaits my bidding today. Indeed I am sending him, with his own note of recommendation, into the studies of thousands of minister friends, who need him and who will soon be getting as much joy out of his magnificent willingness, his faultless efficiency, and his patient humility, as I have ever had.

Try him, my friend. But one word of caution before I turn him over to you. No typewritten letters will do. Write your notes with your own pen in hand.

Tomorrow

- Today may be dark and forbidding; our hearts may be full of despair;
- But Tomorrow the hope that was waning will prompt us to do and to dare. Today we may feel that life's sorrows outweigh all the joy that we crave, But Tomorrow will teach us the lesson
- that life is worth while to the brave.

 Faint heart is forerunner of sadness—
- despondency robs us of health; The man who is chock full of gladness is the man who makes most of life's wealth.
- Today may be all that is mournful our paths cannot always be bright, But Tomorrow we'll somehow take courage, and trustingly enter the fight.
- Tomorrow the sun will be brighter; Tomorrow the skies will be fair; Tomorrow our hearts will be lighter; we'll cast aside sorrow and care.
- Remember when heartsick and weary: the sunshine comes after the rain; Tomorrow is time to be cheery; Tomorrow we take hope again!
 - -Jerome P. Fleishman.

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A Man and a Brook

A Sermon by Rev. James I. Vance, D.D., LL.D., Nashville, Tenn.

"And he drank of the brook"— I Kings 17:6.

THIS is the story of a man and a brook, two of the best things in God's world,—a man, God's best in the world of animate nature, and a brook, God's best in the world of inanimate nature. For if man were to perish from the earth, existence would return to the jungle; and if the brook should cease to run, the desert would reign.

How wonderful man is! "How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

Man is at the summit of creation. God made him a little lower than the angels, and crowned him with glory and honour. When God toiled at the top of the world, He said: "Let us make man in our image." Man is the portrait and philosophy and promise of all God's plans and purposes and activities. "A man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

There in the wilderness, beside the brook Cherith, down under the broad plateau on which the snowy walls of the temple gleamed in the eastern sun, hard by the famous road which ran from Jerusalem on the mountain to Jericho in the plain, was a man. The glen is quiet. Around are the rocks and trees and stillness of nature. In the midst of such solitude sits God's prophet Elijah. All is quiet save for the man's own thoughts and the voice of a brook.

How wonderful a brook is, too! Where does the brook come from? It is fed from a hidden source whose plenty never fails. The brook defies the drought, and conquers and transforms the desert.

What a song it sings as it goes on its way! There is no hate nor fear, nor are there any vain regrets, in the song of the brook. It sings of the beauty of the world, of the glory of life, of the shining stars and the radiant sun, as its silvery waters murmur over golden sands.

What wonders it works as it goes on its way! It gladdens the world. It fertilizes the soil. It blesses and beautifies forest and field. It waters the grasses and the flowers. It reflects the day, and lets the night go to sleep

by its side. The clouds rain down their tears, and the brook opens its arms and makes the rain-tears of the weeping sky its own.

What a way the brook has! It comes like a silver rill from under the roots and rocks, and starts down the hill through gorge and glen, falling in a shimmering veil of waters from some high ledge, resting like a stareyed goddess in some deep transparent pool, giving all and claiming naught in return. May we not say of the brook as of the man: "A brook shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land?"

What a journey is before it! It will go where man has never been. It will see sights and hear voices he has never seen nor heard. It will go into unknown lands. It will meet the mighty ocean, and embark on sea tides to distant shores where people of strange customs will come down to greet it with curious welcomes, and wonder what the waters of the brook can tell them of that world of distance and mystery that dwells beyond the low gray screen of the skies.

And the brook will live on after the man is gone, after his body has crumbled into dust. Generations will rise and pass and vanish, but the brook will still be singing in the glen:

"Men may come and men may go, But I go on forever."

There they are, the man and the brook. The man is lonely, but he has the brook. It would comfort his loneliness and cheer his solitude and strengthen his worn body. It seems to be saying: "Let us be friends! There are just the two of us out here in God's open." Elijah stooped down to answer the salute of the waters gliding by. "And he drank of the brook."

What does the brook say to the man? Elijah has been saying things himself. He has been preaching to the nation. The time has come for him to listen, to have things said to him. God's preacher is a brook. He has sent his servant to sit beside Cherith and listen and meditate and prepare. Such seasons come to us all. There are times when

This sermon is taken from the volume, "God's Open," published by the Fleming H. Revell Company and is used by permission of the publisher.

we need not so much to be telling others as to be told ourselves, not so much to talk as to listen, to hear the inaudible and elemental voices of the world. "Come ye yourselves apart and rest a while." What did the brook say to the man?

NEEDS

I think it said to Elijah: "You do not need as much as you think-just a drink from the brook and a morsel of bread from a raven's beak or a widow's table, and your needs are met." We can get along with far less than we imagine. Many of our needs are artificial. We manufacture appetites. The joy of life is destroyed by our restless quest for things we do not need. Life would be happier if it were simpler. A rich man once said to me: "Could I have my way and follow my taste, I would live very simply in a little house, with furniture to meet actual needs, and plain fare on the table." "Why not?" I replied. "Why not live as you prefer?" With a sigh he said: "It would not please my family." But why should we not train our children to the truer estimate of what is best in life?

This same complexity crowds into all life. It gets into the church. How much of the energy of God's people is absorbed with organizations, and how little is given to the one supreme thing God wants done, the leading of other lives into fellowship with Him through Christ? Many a church is organized until it is actually inefficient. Its energies are used up in the effort to keep the machinery going.

The best organization is that which work creates, not that which is supposed to create work. This is the brook's way. It makes its own channel. The channel does not make the brook. And the brook makes a beautiful channel for itself. I came on a stream one day which suddenly changed from wild beauty to tame monotony. First it was winding in and out among the trees between grassy banks, the stones in its bed making musical the falling waters, as the brook went singing on its way. Then the stream suddenly emerged upon a section that ran straight across a field, the banks bare and the waters slow and sullen, flowing in muddy silence. A man had changed the course of the stream, and in doing so, had robbed it of its beauty. Nature is the great artist. If we would live closer to the simple heart of nature, if there were less of complexity

and artificiality, we should find that what the brook said to the prophet is true. We do not need as much as we imagine.

THE BEST THINGS FOR ALL

The brook is saying that there are some things which cannot be monopolized. Many of the ills of life arise from man's effort to corner the market, to monopolize instead of share. Some people are cleverer than others. They seem to succeed. They capture the best sites and the biggest incomes

But God is more clever than these clever souls who would monopolize the franchise of happiness. He has fixed life so that the best things are for all. You cannot corner sunshine. You cannot monopolize air and scenery. You cannot bottle up the brook. One day a millionaire tried to buy a brook, and thought he had succeeded. But after a while, the brook said: "I am weary of the rich man's lawn," and it slipped away to run beside a poor man's garden. It is thus with love, and peace, and faith, and with God Himself. There is no such thing as a monopoly of the best.

Hence there can be no real poverty in the world. We would understand this if we could only realize what we need and what we own. One has nothing in the bank, but he may have what no bank can hold. He may have the brook. He may have enough to meet his elemental needs. He may have the world. If so, why should he be unhappy? Elijah was not disconsolate there in the glen. He was happier than Ahab in his palace. Thank God for a world in which the best things belong to everybody!

GOD'S CARE

The brook tells the man that God takes care of those who trust Him. It said to Elijah: "God always takes care of me. I never worry. I never wonder where the water is coming from. Somehow it always comes. I merely trust. One day a man came and stood there on the bank and said: "Brook, you had better save; there is going to be a drought; you will need what you are giving away; you had better hoard some of the water while you can.' But a lily on the bank said: 'The man speaks falsely. I do not toil nor spin. I simply trust in God, and He never fails me.' Then a bird in a tree on the bank of the brook said: 'The lily speaks the truth. God takes care of those who put their trust in Him.' I believed the flowers and the birds instead of the man; and the water has. never failed."

Nor did God fail Elijah. He had been predicting three years of drought. He had been saying that no rain would fall, but there was plenty of water in the glen where the brook ran. God was taking care of Elijah. To be sure, the man needed bread as well as drink, but God was supplying that, too. There was the widow of Zarephath, whose cruse of oil and barrel of flour failed not. The brook was in the barrel as well as in the glen. It told the same story of God's unfailing care for those who put their trust in Him.

It is always so. God can be trusted. He will not fail us. There may be years of famine. There may be exile and want. There may be hard times. They are sent to test faith.

"I know not where God's islands lift Their fronded palms in air; But this I know: I cannot drift Beyond His love and care."

This covers all human need. There is a hunger which the widow's cake could not feed, a thirst which the brook Cherith could not quench. But God has made provision for these, also. There is never a longing but He has an answer. If your hunger is holy, God will satisfy it. If your thirst is clean, God will send a limpid brook to splash its spray on your tired feet, and call to your parched lips: "Stoop down and drink and live!"

THE BROOK FOR THE SPIRIT

There is a brook for the spirit as well as for the flesh. Man is more than flesh. He is immortal spirit. He has processes which cannot be reduced to any ritual of the senses. He has powers which function in a realm whose reach transcends the sky-line. He has longings which cannot be tethered to earth and time. God is not oblivious of these.

For the soul, there is the living water. For man's eternal needs "there is a river the streams whereof make glad the city of God." For the immortal spirit there is the fountain of life. Isaiah was thinking of the spiritual when he said: "Ho, everyone that thirsteth, come ye to the waters!" John was calling us to drink of this brook when he wrote: "And the Spirit and the bride say, Come; and let him that hearest say, Come; and let him that is athirst come. And whosoever will, let him take the water of life freely." And Jesus was proclaiming the living water when He said: "If any man thirst, let him come unto me and drink."

It would be strange for God to provide for the body that dies, and not for the spirit that is immortal,—to be concerned for our lower appetities and to neglect the sublime and God-like part of our natures. But it is stranger still for man to drink of the brook that quenches physical thirst, and to decline to drink of the water of life. Yet this is what many are doing. Christ offers

the cup of salvation, but some strangely thrust it aside and decline the chalice of life. The brook bids us drink and live.

The brook says to the prophet: "There is work yet for you to do. It is for this that God has brought us together. You cannot die. There are great days ahead. Great deeds await you. Carmel is on the horizon. Horeb is on the sky-line." Elijah must be ready. And so the brook prepares the man for a new day of service.

This is what it means when God gives us a brook, when He reinforces and rejuvenates. Days and deeds await us. It is pre-eminently so of the living water, for Jesus said: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Is the brook springing within us? What are we doing for the world? God is generous to us. Are we parsimonious to others? If so, we have sinned against the brook. Some morning we may seek it and find that it has left us, for the brook will not dwell with a selfish life.

DESTINY

The brook speaks of destiny. The pulses of the ocean are beating in the brook. It has never seen the sea. It has never heard the roar of its waters, nor watched the tide as it breaks on the beach. But the sea is calling to the brook. In the ripples which eddy to its curving banks are the miniature tides of world oceans, and in the gurgle of the silvery waters as they slip around the smooth stones in the brook's bed is the prophecy of the shouting waves of the wild, wide sea.

In man's soul the pulses of an eternal life are beating. Dentiny calls. Somewhere on the far line of being, the brook and the sea meet in human experience. Death is not the end. It is merely escape from limitations. It is life widening out into the great beyond.

"If I stoop into a dark, tremendous sea of cloud,

It is but for a time;

I press God's lamp close to my heart,

Its splendours soon or late will pierce the gloom,
I shall emerge somewhere."

"He drank of the brook." The man and the brook,—they are not all. There is God. He is ever with them. He has made the man and the brook for each other, but He has made both for Himself; and the brook never dies, and the man lives forever, because back of all seas, and bigger than humanity, is the God Whose eye "slumbers not nor sleeps," and Whose kind care shepherds His flock by the banks of the river in "the land o' the leal."

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Co-operative Advertising

By Dr. B. F. Martin

(This is a brief of an address given by Dr. Martin before the ministers of Des Moines, Iowa.)

"GOD was the first advertising man," Dr. Martin said. "He was the first publicity man. The flowers tell of his love and power. This morning I was awakened by a robin, who opens his morning work with a most wonderful message, the message of love for his mate and God. He is telling the world of this love. He is pouring out his soul and wants all the world to hear his story and we in Church talk about the things we do as being big business.

"The Church is slowly but surely coming into its own in advertising. Now that they are merging into the art they will eclipse anything in the realm. Church advertising will be a science some day. We have been asleep with reference to the propagation of the most outstanding thing in our life—the Church and religion.

"We are coming to the springtime in our Church. We are getting ready to carry out the command, 'Let your light so shine . . .,' and that other 'Don't hide your light under a bushel.' This is the hint to us to advertise.

"Every Church ought to have a publicity committee. This committee should ask for a real appropriation so it would be possible to tell the community of the ideals of Christ, ideals which are cherished by the Church.

"The Churches now advertise in a small way. The bulletin board in front of the church, the cross high in the air as it rises from the steeple of the church, they are advertising mediums, but we should not stop with them. We must do some newspaper advertising. Thank God for the newspapers which give us free advertising. The newspaper is not being published for the health of anyone, but for profit. Every week we should give some paid advertising to the newspaper.

"I suggest that in Des Moines the churches get together, decide upon an advertising budget which will be sustaining and use a good sized space each week. This is a good plan for individual churches, but I am strong for the co-operative program. If every faith were represented on a city committee and they could co-operate in advertising, what a wonderful thing that would be

"If such a committee were formed, I would suggest that this body go before the body handling your community chest and secure an appropriation. Run a page of advertising in the Saturday papers and one in the Sunday paper. Use two pages at Easter and Christmas time. Get the best advertising man in the city to write your advertising—tell the people in this copy of the love of God; tell the old stories in modern language and style.

"Does church advertising pay? is the question that next is asked. I know it pays. I know of one minister who spent \$2,000 in one year for advertising his church. From the standpoint of the hard-headed business man it paid by bringing in \$10,000 additional to the church treasury. But the advertising not only increased the church fund, it touched people that had not been to church for some time, and in that way it paid.

"One asks what church a man who has been moved by the advertising will attend. Shall I be concerned if he goes to some church other than my own? No. If the man is getting back to God through the newspapers, it doesn't make any difference what church he attends.

"I believe a co-operative program in church advertising and publicity movement in Des Moines would be a wonderful thing to strengthen the morale of your city.

"There is another phase of this advertising matter, however. When a merchant advertises he must have the goods to back up his copy. Advertising will do the church no good if we don't deliver the goods in our stand in the pulpit."

"I have tried a few of the suggestions in connection with my church work here, and have found them so helpful that I feel that they alone are worth the price of the paper."—Rev. C. O. Lamoreux, Covington, Ky.

Let Us Worship

Here is the order of service used in the Junior Congregation of Calvary Methodist Episcopal Church of Johnstown, Pa. It will help explain to some how it is done:

Junior Church Service 11:00 O'Clock Prelude, "Sonatina" _____Kuhlau Intercessory (Congregation Standing) "Break Thou the Bread of Life, dear Lord,

to me,
As Thou didst break the loaves beside the
sea.
Beyond the sacred page, I seek Thee, Lord;
My spirit pants for Thee, O living Word."
Invitation to Worship—

The Lord is in His Holy Temple. Let all the earth keep silence before Him.

Response by Congregation—
O come, let us worship and bow down;
let us kneel before the Lord our Maker;
for He is our God, and we are the people
of His pasture and the sheep of His hand.

"Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen."

"Praise God, from Whom All Blessings Flow."

Hymn, 249.

The Apostles' Creed.

Prayer, Concluding with the Lord's Prayer.

Solo, "My Precious Bible"___Jackson MARION HARGREAVES

Piano Solo, "Humoresque"____Dvorak

The Psalter, Page 4.

The Gloria Patria.

Offertory, "Rest Thee"____Kennedy Hymn, 202.

Lesson, "Archibald Forder."

Hymn, 122.

Benediction, "The Lord Bless Thee and Keep Thee."

Postlude.

Piano ROSE MARIE PROBERT CARRIE MAE WILLIAMS

Violins
IVAN WASHABAUGH
FOREST JONES

Two Methodist Preachers' Sons Produce New Types of Flying Machines

The Stout all-metal monoplane invented by William Stout, which Henry Ford is backing and the new all-metal dirigible by Carl B. Fritsche bring these two ministers' sons in the news of the day.

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CEDAR FALLS, IOWA

Guests of the Church

By Harold H. Niles, Denver, Colo.

TAM never going to attend that church again!" "Nobody ever spoke to me. They never knew I was there!"

Have you ever heard that declaration? Have you ever uttered it yourself? Have you ever given expression to some similar statement? Have you ever read a church notice beseeching you to attend church and assuring you of a hearty and cordial welcome and then when you accepted the invitation found the welcome missing? Have you ever had such an experience? If you have then this article will be of interest to you. If you are seeking some method that will help you to make your church more cordial, then this article is for you.

As you enter the First United Presbyterian Church of Denver, Colorado, of which the Rev. Robert Allen Pollock, D. D., is pastor, the usher hands you a folded card to which a pencil is tied with a purple cord. Upon examination you find that the card has a small picture of the church on the front cover with the words, WE WEL-COME YOU, together with the name of the church, its location and the name of the pastor. At the bottom of the card you read the slogan of the church, "The Church of the Friendly Heart."

On the inside of the folder you find a message which says: "If you are a stranger in our church today we are glad to welcome you to our services. We hope you will be helped by worshipping here and we want you to come again. If you must leave our city, we hope you will carry with you a message and a warm hand clasp from this church. If you are a member here give this to a friend. If you are a friend or a stranger, who has come in today. be sure and answer the questions on the page below."

Then on the page below is this: "This church desires to know

If you are going to make Denver your home permanently or for several months;

If you are not a member elsewhere in the city:

If you desire comfort in loneliness or help in making a definite Christian consecration;

If we may send for your transfer of church membership;

Please check appropriate item above, sign your name and address below, hand to usher or drop on the offering plate.

Robert Allen Pollock, Pastor.

Address __

At the Grace Methodist Church, at the conclusion of the service, the Rev. George Lackland, D. D., meets you at the door and shakes your hand. He asks your name and where you live. The information you give to him at that time is copied down by a deaconess who stands beside him with pencil and paper.

At the First Universalist Church, of which the writer is the minister, the guest book is an interesting and valuable feature of our work. It helps us to make a contact with our visitors. It helps us to silence that condemnatory declaration: "I'm not going there again, nobody ever spoke to me!"

Acting on the theory that persons who come once might attend again, we bought a leather-bound guest book and placed it in the vestibule of the church. On the following Sunday, at the time of the announcements we extended a greeting to any visitors who might be in the congregation, told them how pleased we were to have them with us, and invited them to register in the guest book at the conclusion of the service. Thirteen people responded to that invitation that day. Pretty good for a church that had been closed for a year! Those thirteen people came from Missouri, Ohio, Oklahoma, Washington, Wyoming and Colorado.

The book has been in existence now a year and a half. During that time two hundred and ninety-four names have been registered.

Some time during the following week we write to these people-that is to the ones who give their street addresses-and invite them to come again. We put the names on our mailing list, thereby getting the notices of our church to people who otherwise might never see them. Best of all some of these people have accepted our invitation and have returned again. Some have become regular attendants. Some have become faithful, loyal workers.

The idea is not patented; it is not original with us. It has helped to solve one of our problems. We are reaching and becoming acquainted with our vis-

It was Homer who said:

"True friendship's laws are by this rule exprest.-

Welcome the coming, speed the parting guest."

"Church Management is a wonderful magazine—because it specializes and is a master of the subject."—Rev. C. Vander Mel, Albany, N. Y.

The Vision at the Cross

The young man stood at Golgotha, awaiting crucifixion,

The cross had bruised his back and pain enthroned his brow;

Soldiers hasted with their digging; script and nails were ready, He had fought against the system, he must pay full price now.

His life was short; he made it so be-cause he made that fight; He had been tempted to give up, for

life to him was sweet, But sweeter still was manhood with

faith to do the right, His spirit was triumphant, though

the flesh had met defeat

And there he stood in vision, looking down, way down in time Sees followers by millions, who the name of Christ proclaim,

he sees beneath their praises, pagan motives, empty lives;

They worship brazen godheads while they call upon his name.

And I think the cry of anguish that he gave upon the cross

Was not so much for pain of the dying hour

As for our day with its greatness, for-getful of the Christ, Followers of mammon, worshippers

W. H. L. of power.

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A Record Easter Congregation

Of course Easter is the high period of church life and we expect great congregations on that day. It has been interesting to gather reports from various parts of the country and compare the record attendance. As far as we know the Central Lutheran church of Minneapolis holds the record. It reports that nearly ten thousand people attended the services of Easter Sunday morning. 7800 were packed in the church and an overflow meeting outside was attended by some 2,000 more.

fense towards God than preach in the finest imaginable cathedral in a Romanized and ——ized Church. Let us not talk about property. We are contending for a great principle—for the principle that nothing shall be made essential which Jesus Christ does not make essential, in order that with as much as in us is we may freely proclaim Him with His emphasis and His present power to save the world.

A community chapel is being planned for erection in Yosemite national park.

Promoting Better Church Music

A new undertaking by the Chicago Church Federation was the holding of a competitive choral festival at Orchestra Hall, Chicago, on the evening of May 18, when thirteen church choirs were rivals in a program of church music. An interesting feature of the musical event was that Negro and Jewish choirs participated and that interactial goodwill was thus stimulated. The main purpose of the event was to improve the general standards of church choir music.

A Worth While Movie

A year ago we had the privilege of seeing the play, "A Beggar on Horseback," in one of the New York theaters. It was one of the most fascinating productions we have seen. It deals with the story of a young musician who is forced by the physical desire for bread and butter to seek a marriage with a girl of wealth. In a dream which he has, which is truly a nightmare, he sees all the curse of modern industry which makes machines out of men.

Now the play has been produced in the movies. In some ways we think that it is not as effective as the stage production. Of course, the screen gives a wider opportunity for making the dream stand out. We would commend this to those who are tempted to think that the only motive in life is wealth. And others will enjoy it too.

How Does This Sound to You?

We don't want to enter into religious controversy. So we are not publishing the name of the author of this little piece. But reading it without any knowledge of when it was spoken or by whom it was spoken, how does it appeal to you? If sincere, and only the author can vouch for that, does it not have the spirit of apostolic Christianity? What do you think?

Some timid folk have been asking me whether our property may not be in danger. I began my ministry in this city in a small hall above a fishmarket with an old oyster counter for a pulpit. I would sooner continue it in some similar surroundings with an unstultified mind and a conscience void of of-



THE THIEF in your church is indifference. Indifference steals your congregation while you sleep—yes, and often while you think you are wide awake.

Indifference employs every modern method to entice your members. He uses the park, playground, resort, automobile, movie, theatre, the gun and the rod—everything imaginable to steal the people from your church.

You must take advantage of modern church methods and overcome this great giant Indifference.

Indifference is your biggest competitor. The only way to meet competition you must find some means of creating and holding the interest of members and friends of your church.

What Others Are Doing

Hundreds, yes thousands, of pastors have learned that there is nothing so successful for creating and sustaining interest in church work as a Parish Paper. A Parish Paper is an assistant pastor—an assistant that visits, talks, enthuses, informs. A Parish Paper gives strength and power to meet Indifference.

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BOOK BROADCASTINGS

What the Writers have to Offer

Evolution

Christianity and False Evolution, by Alvin Sylvester Zerbe, Ph. D., D. D. Central Publishing House (Cleveland), 341 pages, \$2.00. The intention of this book is to furnish a source book of information to those who want to know the various theories of evolution. The author believes that any species of an evolutionist is wrong. He cannot even permit the theistic evolutionist to re-main unchallenged. Either evolution is right and the Bible wrong or the Bible is right and evolution is wrong. The plan of argument is to quote from the scientists, first to show their argument and then to still further quote from them to show that there is a confusion of thought. When a confusion of thought is revealed he assumes that the case against evolution is proved. There is much valuable material in the book. Perhaps the most interesting part is that dealing with the reconstruction of the hypothetical men of antiquity. On the whole the reviewer thinks that the volume will be very helpful to anyone seeking arguments to attack the evolutionary theory.-W.

Sermons

The Ten Greatest Christian Doctrines, by J. C. Massee, D. D. (George H. Doran Co., New York, 188 pages, \$1.50.) This is different. It is not merely an assortment of vari-colored sermons gleaned from a ministry for the sake of having a book published by one deserving that honor. It is a book of sermons very closely related, especially sermons very closely related, especially prepared for lay reading but of equal value for the minister. Dr. Massee is the author of "The Ten Greatest Chapters in the Bible," and now adds another volume to this series. In his pastorate at Tremont Temple in Boston he says he has found that doctrinal preaching is not taboo in the modern pulpit. Men are craving for intelligent leadership in thinking along these vital lines but too often there are none to In true Christian fashion he discusses the doctrines of God, Man, Revelation, Sin, Forgiveness, Eternal Life, Holiness, Church, Great Commission, and the Return of the Lord. His viewpoint is rather conservative but he is very fair in his discussion. This book would prove profitable we believe for use in a discussion group or even as the basis for a series of sermons on Christion Doctrine.-R. W. A.

The Biggest Business of Life and Other Addresses, by W. Harry Freds. (Revell Co., 140 pages, \$1.25.) A book of ten sermons by the writer, who is a minister, understanding the needs of people today. These sermons are delightfully fascinating, and inspiration-

al. The reader is carried along very willingly as he reads; at the end of the sermons the reader, though busy in the "crowded ways of life," cannot help but hear the still small voice of God speaking to the souls of men. The sermons inspire, comfort, and bless one. It is not a series of dry sermons—they are really sermons of real life and will be enjoyed by both the clergy and layman. This book, given as a gift and also placed in your libraries, will do untold good—J. W. Q.

The Reviewer of Books

The book reviewer needs the instinct of an editor. He must have that unique faculty of sizing up a book, which is quite distinct from merely reading and digesting a book. There are three things which make up this quality.

1. He will understand just what the author is trying to do through the book. There is some purpose back of it. It may be based upon a proposition with which he disagrees. But his editorial instinct will keep him from throwing it aside because of that. He is considering the book and not himself. Many reviews are spoiled because the reviewer has felt it necessary to explain his own position rather than giving attention to the book.

2. Having discovered the point of view of the author the reviewer will next determine just how well he sustains his argument throughout the volume. This requires a certain fairness of mind but it is not an impossible requirement. With it the liberal can give a good review of a fundamentalist book, or the conservative can review one of modernist authorship. It is merely deciding how well the author does what he set out to do and not whether the reviewer can set his neck and resist or debate the arguments.

3. Finally the reviewer, as the editor, must keep in mind the reading public. The mind of this public is broader than the mind of the reviewer. Some of the best religious sellers may be books which I do not care to have on my own shelves. But the reviewer is telling the public about this book. In brief he is telling whether the book is of interest to the reading public and not merely whether it appeals to him.—William H. Leach.

Mountain Peaks in the Life of Our Lord, by William Bancroft Hill, D.D., Litt. D. (Fleming H. Revell Co., 189 pages, \$1.50.) Dr. Hill is professor of Biblical literature in Vassar College, and this book is made up of thoughts based on visits to the Holy Land, and cast into the form of sermons rather than of essays. The eleven chapters are headed: "The Mount of the Preparation," "The Mount of the Tempta-tion," "The Mount of the Temple,"
"The Mount of the Twelve," "The "The Mount of the Twelve," "The Mount of the Sermon," "The Mount of Mount of the Sermon," "The Mount of the Miracle," "The Mount of the Transfiguration," "The Mount of the Triumphal Entry," "The Mount of the Agony," "The Mount of the Cross," "The Mount of the Ascension." "Unlike my Life of Christ," says the author, "this little book is not for the critical student, though I trust it will bear his study. I have had in mind the general reader who shrinks back from the dryness of a text book or the bulkithe dryness of a text book or the bulkiness of an exhaustive narrative, but who does wish to gain a clear idea of just what Jesus was trying to do in the successive periods of his public ministry and how far he succeeded or failed." There are many Sunday school teachers who would greatly pro-fit by reading Dr. Hill's book, and so would many average Christians. Its would be to lend to members of his congregation who wish a straightforward, simple but wholesome, narrative of the life of Jesus, cast into a form which makes it easy to follow and to remember.—J. E. R.

Parish Administration

A Handbook of the Outdoors, by Earle Amos Brooks (Geo. H. Doran Co., 238 pages.) Mr. Brooks is "In-structor in Field Laboratory Sciences in the School of Religious Education and Social Service" at Boston University. Many a book has been written on the technique of hiking, camping, This is written for the use of those who want to make life with the "outdoors" a means of strengthening the religious impulse and opening the eyes to God in his world. "Just as provision is made for the study of God's word," says the author, "so ought we to make at least a little provision for the study of God's works. Outdoor activities ought to be required in every training course in religious education and in every church program." The reviewer has conducted summer camps for the boys of his church for thirteen seasons, for the girls four. Could he have had such a handbook as this at the beginning, he is sure he could have made these camps immensely valuable to his young people. The book is divided into three parts, like "all Gaul," and each of these parts has ten

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Aquatic Life, Laws of Nature, Biology of Leadership, in Part Two; A Camping Trip, Kinds of Camps, Camp Equipment, Things to be Built in Camp, Camp Food and Cooking, Camp Program, Camp Purpose, Camp Leader, in Part Three. There is a good deal of technical information, and there is a shilling raphy with a small selection of bibliography with a small selection of books dealing with the various subjects treated—a guide to further detail information. The writer knows the lure of the out-of-doors and of the hearts of young people. No one who reads his book will escape being teased into the construction and execution of a finer program for his young people. It should be in the hands of thousands of church, Sunday school, and young peoples' leaders.—L. A. G.

Decision Day Talks, by Charles F. Carter, D. D. (Fleming H. Revell Co., 59 pages, 60 cents.) This book contains a series of ten brief talks given by the author to his church school on successive Sundays leading up to Decision Day. It has been the custom of Dr. Carter for several years to give these addresses as personal appeals to young people to choose the Christian life. The talks have supplemented the meetings of the training class. The emphasis is on Christian character rather than on mere acceptance of doctrine or formal entrance on church membership. The book is divided into three groups of addresses—(1) Building a Character; (2) My Choice; (3) What Kind. The talks are plain, simple and dignified in language. They give expression to the finest Christian idealism. They have borne a good test—since they have resulted in a rich fruitsge of characteristic. have resulted in a rich fruitage of character in the lives of the young people of the church in which they were originally told.-P. F. B.

Youth

How Dan McRae Won Out, by Lillian E. Andrews. (The Bible Institute Colportage Association, Chicago, 62 pages, 30 cents.) This pamphlet by the author of "Jack Winsted's Choice" and "Matufa of the Jungle" is purely fiction but we rather think of a type that would be ideal reading for the American youth. It is deeply tinged with religious principles. Dan McRae starting under adverse circumstances wins several of his chums to Christ by his constant stand for right.—R. W. A.

Fiction

The Furnace, by Dan Poling. (George H. Doran Co., New York, 311 pages, \$2.00.) An epic from the hand of one of the leading ministers of today. Such an unusual thing is "The Furnace." Dr. Daniel A. Poling, associate minister of the Marble Collegiate Church on Fifth avenue and associate president of the United Society of Christian Endeavor, writes with that same love for young people which motivates his working and preaching. To place this volume in the hands of the youthful reader is safe,yes more than safety, it is a precaution.

There is the thrill of heroism brought out by war, the fullest expression of love and emotion and that moral strength that courageously stands for conviction and righteousness. It is the kind of book we would like to place in the hands of the entire American people: the citizen and foreigner; it treats of the ideal relationship here: the mag-nate and the employees; it tells of fairness necessary on the part of both: the war lord and peace lover; it portrays all the glory of war but shows no hesitancy in depicting its horrors likewise. Through sadness and temporary defeat the author brings the heroes, a soldier, a chaplain, and a laborer to triumph in the field of war, steel, and love. The reality of the whole makes one wonder whether after all Dr. Poling is not telling of his own experiences with men in parts of the story at least. Dr. Charles M. Sheldon says that for the first time in years he stayed up all night reading "The Furnace." We covet for it as wide a reading as Dr. Shel-don's own "In His Steps." You owe it to yourself and family and country to read this book.—R. W. A.

Psychology

More Psychology and the Christian Life, by T. W. Pym. (George H. Doran Co., 178 pages, \$2.00.) An unusual book of surpassing interest to any pas-tor and preacher of the present day. It is easy and interesting reading read ily understood and fills a great need. After reading this book one understands more of the use to which psychology may be applied to Christianity and to helping people in the difficult art of daily living. It is a book you will read and re-read. The chapter headings are Imagination, Imagination and Belief. Use and Misuse of Imagination, Psychology in the Bible, General Conclusions. The book contains a list of books for further reading and a very complete index.—J. W. Q.

Psychology of Leadership, by Henry Edward Tralle. (The Century Co., 234 pages, \$1.75.) This is a very useable volume on psychology which will be of much use to the individual who is seeking self-mastery. It very happily makes psychology simple so that it appears to the reader, not as some esoteric quality but simple common sense. average reader will find the book easy, and in places, fascinating reading. In a way we think that the title is unfortunate. It is really not concerned with leadership, in the executive sense as we usually think of it, as much as it is with the building of the individual into those qualities which make life worth while. It is phychology for the man who wants to become the leader of himself. He tells him of the value of various habits, explains the use of the subconscious, discusses ways of improving the memory, personality, powers of observation and similar subjects. In addition to these subjects the reader will learn a great deal about the author of the book who frequently uses himself as an example of "before and after taking."—

Any book reviewed in these columns may be purchased from the Church-World Press. Prospect-Fourth Bldg., Cleveland, Ohio.

Missions

Hero Tales From Mission Lands, by W. P. Nairne and Arthur P. Shepherd. (Geo. A. Doran Co., 238 pages, \$1.75.) The book which has long been due the teacher of religion. The story method is the only one which will "put across" the theme of missions, whether it be among children or adults. Here are stories which can be used with satisfaction. They are well told and the material is worth while. The stories can be used for any age from older juniors to adults. Most mission material is too old for the group it is supposed to have been written for. These will not work well with junior children unless they are near to the inter-mediate age. They are concerning the heroes of the mission field. Many of them are about some whose names have not been heralded as much as others but have done just as courageous a work for the Master of their lives.-M. G.

Little Children of Mission Lands, by Mary Entwistle. (Geo. H. Doran Co., 199 pages, \$1.75.) This book may well precede the "Hero Tales" and so be used with the young juniors. It is on a fine level of workmanship. The manner of writing is to give a chapter for each country which is a story of a child's life of that particular country. These are told in such a way as to make delightful associations with the nationality and so have the spirit of Christianity from the beginning in the child's thought of others. Likenesses are sought rather than differences and it is that feeling which is needed to bring real brotherhood .- M. G.

The Man From An African Jungle, by W. C. Wilcox. (The Macmillan Co., 248 pages, \$2.50.) This book is the author's story of his work as a missionary at Inhambane, East Africa. It is a tale of adventure, and there are many exciting incidents, and hair-breadth escapes. There is nothing dull or prosy or preachy about the book. If one is desirous of knowing how a modern missionary approaches his task of entering into an almost forbidden field, how every bit of resource is called forth to meet terrific situations, how the Gospel is translated into an African tongue and its message put across to ignorant savages, here is the book that will tell the secret, and tell it in a most interesting way.—P. H. Y.

Mrs. Mary Go Tell, by Mrs. S. R. Graham Clark. (The Bible Institute Colportage Association, 127 pages, 75

Christianity and **FalseEvolutionism**

By Alvin Sylvester Zerbe, Ph.D., D.D. Central Theological Seminary, Dayton, Ohio

This work, presenting the pro and con of evolution, is designed as a source-book for those who wish to go to the bottom of the subject and yet have not the time to consult the authorities.

A distinctive feature of the book is the marshaling of cogent citations from some three hundred authorities for the various propositions discussed.

341 Pages—\$2.00 Published July 5, 1925

Central Publishing House 2969-2975 W. 25th St., Cleveland, Ohio

Books by BERNARD C.CLAUSEN, D.D. Pastor of the First Baptist Church, Syracuse, N.Y.

The Door That Has No Key Real Americans

Published February 20

In discussing some real big questions for Christian Americans, the author seeks the channel of honest fairness between the cowardice that would say only pleasant things, and the partisanship which takes those from whom it differs at their worst. \$1.25 net.

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A story most interesting and stimulating, especially for young peo-ple. Full of pathos and real religion showing what can be done in any community by young or old having in their hearts real love for Christ and their fellowman. It makes you ask yourself, "What am I doing to help make the world better?" Place it in your homes and church library.—J. W. Q.

Devotional

Creative Prayer, by E. Herman. (George H. Doran Co., 240 pages, \$2.00 net.) This book by the author of "The Meaning and Value of Mysticism" is a very successful attempt to show the meaning and value of prayer. In the successive chapters Mrs. Herman discusses in a refreshing and stimulating manner the nature of prayer as cre ative energy, the aids to prayer which are found in silence and meditation, the self-giving and self-denying character of prayer and the apostolate and priest-hood of prayer. The author gives no attention to prayer either from the standpoint of philosophy or from that of psychology. Her whole purpose is to help people to pray better .- M. L. M.

. . .

The Incarnate Glory, by William Manson, M. A. (George H. Doran Co., 250 pages, \$2.00.) A most wonderful exposition of The Fourth Gospel. The writer opens up St. John's Gospel to the reader in an easy to understand, reverent and interesting way, making the Gospel almost a new book to you. If this book has been a problem to you or if your knowledge of it is meager, read this work, "The Incarnate Glory," and you will feel repaid. It deserves a place in every Bible student's study. We have read many books on The Fourth Gospel, but this book appears of greater interest than any we have read for a long time. "Discussion of the baffling critical problems connected with The Fourth Gospel has often obscured the great religious interest and importance of the book. Professor Manson has not avoided the problems, but his chief concern has been to bring out in a fresh, understandable way the deeply significant value of the book.

Its presentation of a new discovery and experience of the living God." "Finely experience of the living God." "Finely written, easy to read, entirely sane, and free from bias." You cannot afford to be without this book for your summer's reading and your winter's work .- J.

Literary Vespers, by Edgar White Burrill. (Duffield & Co., 245 pages, \$2.) A word about the author and his work is necessary for an adequate appreciation of the book. "Three years ago Mr. Burrill established at the Town Hall, New York's most beautiful auditorium, dedicated to civic needs and civil as-piration, the unique type of literary service now known all over the country as "Literary Vespers." His Sunday afternoon audiences have averaged 1000 people, and several of the Vespers have been heard by millions more over the radio. This volume contains his inspiring talks." The book is divided into four parts, with the titles: "The Altars of Aspiration," "The Approach to Life," "The Message of Religion," "The Perception of Reality." Each of these four parts has four chapters, and the subjects treated are: Ambition, Courage, Humanitarianism, Perfectibility, Individualism, Faith, Patience, Service, Altruism, Sympathy, Sacrifice, Love, Tolerance, Optimism, Imagination, and Endurance. "The heart of each talk is an inspiring story, condensed to its essential human interest. Around this story are grouped two or three choice poems, the whole linked up with some vital current problem." The book is very suggestive and stimulating. It is just the kind of a book to inspire jaded minds to new sermonic effort these hot days.—P. H. Y.

Church Building

Church Building, by Ralph Adams Cram. (Marshall Jones, Boston, 345 pages.) Somebody has remarked with considerable wisdom that every church which amounts to anything today has a building committee. I wish that every church which appoints such a committee would place in its hands this book. The committee would not find here ready-made plans for its church nor a

scheme for financing it but it would get an historical perspective of church architecture which would give its task a dignity. Most of our committees need, even more than money, a glimpse through the ages to see just what church architecture has been and what it symbolizes. Mr. Cram believes that something is to be considered besides the cost of the building and the number of people to be seated. He advises the church to build for an age and not for a decade. He cares little for buildings using modern steel construction and has a strong dislike of the modern day churches which combine skyscrapers with ecclesiastical structures. The last chapter in the book was written some years after the first edition. This reviews the progress in church building for the past twenty years. The review is assuring. It shows that great prog-ress has been made. The free church denominations which have been the greatest offenders in the disregard of good taste in architecture are now erecting stone structures of ecclesias-tical dignity. The book is illustrated from photographs. It is one which should be seriously considered by every church.-W. H. L.

Various Topics

The Door That Has No Key, by Bernard C. Clausen. (The Judson Press, 111 pages, \$1.25 net.) This is a little book of addresses in which tolerance is stressed towards Catholic, Jew, Negro, Foreigner, Fundamentalist and Liberal. Everything is sweet and lovely in the Roman Catholic Church since Cardinal Gibbons was such a saint. The Jews should be taken to our bosoms for Nathan Straus was a Jew. Negroes must be desirable people for Booker Washington was a negro. Foreigners are all right for Charles P. Steinmetz was a foreigner. And so forth. One does not always find sound logic or evidence of deep study in these addresses. But they are lively and are of the very popular type in which adjectives and exaggerations count for much .- M. L. M.

Mere Mortals, by C. MacLaurin. (George H. Doran Co., \$2.50 net.) Here is a book that every minister should read. Preachers have a habit of crediting the conduct of great personages to the influence of either the Almighty or the devil, according as to whether they approve or disapprove of the conduct. The author, who died before this book came from the press, was a well known Australian physician and surgeon. He selected a score of historical characters and after studying their mental and physical conditions gives his views as to why they acted as they did. In speaking of Catherine, the first wife of Henry VIII, and her inability to bear children who lived, he says, "Undoubtedly a good modern surgeon would have cured her and altered the history of England." He is of the opinion that if Mary Tudor had not remained an old maid so long she never would have been known as Bloody Mary. He upsets a much cherished theory when he shows that the Roman Empire was destroyed by body lice and rats. Every page of this book is interesting and while it may at time be a bit disillusioning, it is thought provoking and can be read with profit and pleasure by anyone.-E. D. L.

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Plan Study Conference on World Peace

All lovers of world peace will be heartened to learn of the plans for the "Study Conference for the Churches on World Peace" to be held December 1-3, 1925, at Washington. The conference is being carried forward by a committee of arrangements representing the peace agencies of fifteen denominations with the co-operation of the Federal Council's commission on International Council's commission on International Justice and Goodwill. The purpose of the Study Conference has been given a three-fold definition: (1) To study Christian ideals and the Christian attitude toward war; (2) To study the problem of what the Churches ought to do about War; (3) To plan a nation-wide campaign of education through the Churches through the Churches.

Prohibition

Collier's Weekly is publishing the unbiased findings of two first-rate investigators whom the editor commissioned to find out whether it is true, as the anti-prohibitionists eternally reiterate, that there is just as much drinking now as before the Eighteenth Amendment was ratified. Their story in Collier's of May 2 is worthy of careful reading. Its facts ought to stop ful reading. Its facts ought to stop some mouths in the ranks of the wets, though they are mostly truth-proof. This is Collier's summary, the result of careful inquiry: "Today we can directly trace only 19,000,000 gallons of rectly trace only 19,000,000 gallons of the state of spirituous liquor and 10,000,000 gallons of wine to American mouths-and not that much. Even if we credit moon-shiners with 5,000,000 gallons and hoochmongers with 6,000,000, raising the supply to 30,000,000, that's only a

fifth of our old supply. Actual result: whisky prohibition, 80 per cent; wine, 75 per cent; beer, 100 per cent (almost); prohibition all told, 70 per most); prohibition all told, 7 cent."—The Christian Advocate.

Bible Study

A majority of the states, or 29 in all, now grant credit for Bible study, is the good news reported by Rev. W A. Squires of the Presbyterian board. Indiana is having the best success. 44% of the high schools of that state give credit for outside Bible study if the student can pass the examinations pro-vided by the state. Twelve per cent of the high schools in that state include Bible study as a part of the regular course of study. Eighteen per cent of the entire high school enrollment of the state is taking Bible study in this thorough, intelligent, common-sense and highly commendable plan.

New Church Paper Marks Canadian Union

One sign of the birth of the United church of Canada is the disappearance of three papers which have had an honorable record as denominational journals in the dominion. The Presbyterian Witness, the Canadian Congregationalist, and the Christian Guardian (Methodist) went out of existence June 10, when the new church came into being. In their place springs up the New Outlook, to which the religious journals of the English-speaking world will give especially hearty welcome, not alone for the unusual constituency which it represents, but also for the remarkable religious achievement which has made the paper possible.

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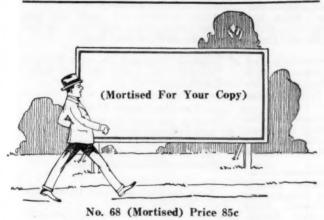
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Suitor—"Why—the—er. Please name

some of them over."

Teacher—"Can you tell me a part of the Bible which forbids a man's having two wives?"

Pupil—"Yezz'm. 'No man two masters'."—Brown Jug. 'No man can serve

Limb of the Law: "Yer pinched for speeding!" Sweet Young Thing: "Why officer, you can't arrest me. isn't my car, and I haven't any opera-tor's license."—Stanford Chaparral.

In Memoriam

Two gentlemen stopped on the street to talk to each other, one wearing a

large diamond tie pin.
"Isaacs," said the other, "dot is a fine diamond you have. Vare you get

"Vell," explained Isaacs, "my brother he died and left \$450 for a stone. And dis is de stone."—Everybody's Maga-

"Here lies the body of Samuel A. Green, Proposed to Louise and called her Irene."

-Washington Cougar's Paw.

Smiles

Guide, in Sicily-"I could tell you stories about that cave that would raise the hair on your head."
Tourist—"I don't believe it."

Guide—"Then you are very brave?"
Tourist—"No, but I am very bald." Exchange.

Was the Tourist Conceited?

Tourist (to irate farmer, whose pig he had just run over)-"Sir, I will replace your animal."

Farmer-"Sir, you flatter yourself." Missouri Wesleyan Criterior.

"Your husband has been ill with the

"Yes," replied the little worried looking woman. "He has been feeling very badly. I do my best to please him, but nothing seems to satisfy him." "Is his condition critical?"

"It's worse than critical," she answered, with a sigh. "It's abusive."— The Churchman.

Audience of Two Assured

The Kansas preacher, who made this announcement from his pulpit on a recent Sunday morning, should have his salary raised:

"Brethren, next Wednesday evening the janitor and I will hold our regular prayer meeting."

Electrician (from top of building from which four wires dangled): "Bill, catch hold of two of them wires." Bill: "Right." Electrician: "Feel anything?" Bill: "No." Electrician: "Well, don't touch the other two, there's 2,000 volts in them."—Liverpool Echo.

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